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WESTERN RECORDER.

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COMMUNICATION.

For the Western Recorder.

NEW-YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB.

By a law passed at the last session of the Legislature, provision is made for the education at this institution, of forty additional pupils, five from each senate district. The overseers of the poor, by a law of the previous session, were required to make returns to the Superintendent of Common Schools of the number of the deaf and dumb persons in their respective towns, as far as they could ascertain them, with such particulars in relation to each, as might be prescribed by the said Superintendent, that he might select as state pupils such as might be properly embraced within the provisions of the existing laws. This duty has been performed but in few instances, and there is some reason to fear, that the benevolent purposes of the government may be defeated, through the negligence of the returning officers — There are at the present moment *one hundred and fifty mutes* within the limits of this state, of a suitable age to be under instruction. It is, therefore, earnestly requested that parents, who are unable to educate their children, and who desire to participate in the bounty of the state, will immediately apply for their admission, to Gen. John A. Dix, Superintendent of Common Schools, Albany.

The existing legal provisions embrace only those who are between the ages of ten and twenty five.

As the state makes no appropriation for the contingent expenses of its beneficiaries, their friends will be expected to provide them with clothing while they remain under instruction, or become responsible for the expense of procuring it at the institution.

Clergymen would render no small service to their parishioners, who have deaf and dumb children, if they would communicate to them the facts contained in this notice, and in those cases which might be required, make application for them.

Should it, in any case, be more convenient to make application to the undersigned, the same object will be secured, as though it were made to the state officer above named.

For the information of those who may reside out of the state, or who do not require to have their children educated at the public expense, it may be proper to observe, that the annual charge for board, washing, lodging, fuel, lights, tuition, use of books and stationary, medical attendance and medicine, is *one hundred and thirty dollars*. This sum, it will be perceived, covers all expenses except clothing and travelling.

The annual vacation begins on the 15th of August, and continues six weeks. The proper time for the admission of pupils is at the commencement of the academical year, on the first day of October.

With a view of diffusing information relative to the facilities possessed by the institution for accomplishing all the grand ends of its establishment, the Directors published a paper annexed to their last annual report, embracing a minute detail of its internal organisation, from which the following extracts are made, for the benefit of those who may feel interested in this branch of education.

The eminence on which the building is erected, is distant three and a half miles from the City-Hall, and of course, beyond the limits of the city, proper. The grounds extend along Fiftieth street, from the Fourth to the Fifth avenue. Upon the Fourth avenue, the New-York and Harlæm rail-road is now in process of construction, and will be completed in the course of the ensuing season.

The internal organisation of the establishment may be considered as resolving itself into three principal divisions, to wit, education, government, and domestic economy. These are all under the control of the principal, who is, of course, responsible to the Board of Directors, for the manner in which the affairs may be administered.

Under domestic economy may be embraced whatever relates to the physical wants of the pupil. With regard to these, it is unnecessary to be specific. It is sufficient to say that the provision made to meet them is perfectly adequate to its object; while the degree of system, which prevails throughout the whole arrangement, renders its operation as imperceptible as it is efficient. One or two particulars, however, deserve notice.

The female pupils are under the immediate charge of an experienced matron, whose careful attention is bestowed as well upon the formation of their manners, as upon suitable provision for the promotion of their comfort and happiness. It is a source of much satisfaction to the Board, that the kindness with which the duties of the matron have been discharged, has been such as to secure to her the affection of those committed to her care, and lead them to regard her rather as a friend than as a governess. The knowledge of this fact will do much to remove the solicitude always felt by parents at a distance, especially for their female offspring.

A bathing establishment has been fitted up for the pupils, and the use of it rigidly enforced.

Board is provided at the immediate expense of the Directors, instead of being furnished by annual contract; which latter mode of doing business, be the cause what it may, never fails to depreciate the quality of the provision, without diminishing the amount of disbursements.

Spacious and airy apartments are reserved for the sick, if such there should be; but of these, we are happy to say, very little use has yet been made.

The government of this institution is that of a well ordered family. The whole system of government is subject to the constant oversight of the principal.

Education sub-divides itself into four departments; the physical, the mechanical, the intellectual, and the moral and religious. The first two of these are intimately connected. Physical education, however, in the ordinary acceptation of the term, embraces only that which is intended to give elasticity and vigor to the muscular system; to preserve a suitable equilibrium in the developements of its powers; to accustom the body to that kind and degree of exposure, observed to be most favorable to strength of constitution, and least propitious to the growth of effeminate habits; to give nature, in short, full and free scope, in the formation of the animal man. For this purpose, exercise in the open air should be encouraged, of such kind as to call into exercise all the muscles of the body indiscriminately. As great a space of time is daily devoted to this object, as is consistent with proper attention to the other branches of education, and as its relative importance demands.

Mechanical education, on the other hand, without requiring the equal exertion of every portion of the physical system, is still useful as a species of exercise; while it gives over a certain set of muscles a degree of command, which, as applied to a particular art, constitutes skill. It may be said to form a branch of the preceding; to which it bears the same relation, as, in the intellectual department, the cultivation of a particular study, to mental developement in general. In an institution for the deaf and dumb, the mechanical education of the pupils is of very high importance. Necessitated, as, from the nature of things, most of them must be, to depend upon the labor of their hands for subsistence, we should but half discharge our duty towards them, should we suffer them to leave us, without some species of knowledge, which could be turned, in this way, to immediate account. In the New-York institution a choice is offered between the fou occupations specified in the report, viz. cabinet making, tailoring, shoemaking, and gardening. The male pupils are engaged in some one of these occupations, about four and a half hours daily, under the superintendence of skilful workmen. The female pupils, in the mean time, are employed, under the direction of the seamstress, in sewing, &c. or, under the direction of the matron, in light household affairs, with the proper management of which, it is essential that they should become acquainted. In this latter branch of industry, the principle of a division of labor is introduced; which is useful, not only as promoting expedition, but also as securing to the pupil the benefits of this kind of experience, and, at the same time, materially diminishing the burden.

The intellectual department, if it will not rank in importance with that of morals and religion, requires, at least, the exercise of talent, industry, and perseverance, in a higher degree than any other.

During that portion of the day which is spent in the school room, the active efforts of the instructor are devoted to the mental cultivation of this class. Whenever he is present with them elsewhere, as in the evening, which is occupied in study, composition, and reading, they are encouraged to independent exertion; while he is ready to lend his aid in any difficulty which the unassisted efforts of the pupils are insufficient to surmount. On each of three evenings in the week, an hour is set apart for a lecture, forming one of a system, embracing six classes, each of which constitutes a distinct department, under the exclusive direction of a professor, subject to the same general control as are all the other departments of the institution.

To impart a complete knowledge of language, and thereby restore the pupil to the society of his fellow men, is regarded as the object of highest moment in the department of instruction. Yet, general, and sometimes minute information on a variety of useful subjects, is by far too important, to justify the abandonment of its acquisition to chance. Hence the systematic measures adopted in the lectures alluded to, to communicate knowledge, without interfering with the regular course of instruction, as it has hitherto existed.

Religion and morality are inculcated together, and constitute a single department of education. No opportunity is suffered to escape of impressing upon the mind of the pupil his duty to his Maker, and to his fellow men; and the word of God is constantly referred to as the basis of every moral precept. We need but speak to the conscience of any human being, to draw from him the admission, at least to himself, that he is a sinner. We need but appeal to his reason, to convince him that he is, therefore, deserving of punishment. To point out the office of the Mediator, to show the necessity of repentance and trust in him for salvation, is the object always kept in view in the system of moral and religion education, pursued in this institution.

Morning and evening prayers, and religious worship on the Sabbath, are conducted in the language of signs.

Such is the general plan of economy, government, and education in the institution.

H. P. PEET, *Principal.*

New-York, July 25, 1833.

GORDON HALL.

We copy this sketch of the life of the first missionary sent ou by the American Board of Foreign Missions, from a volume just published, entitled, "Memoirs of American Missionaries, formerly connected with the Society of Inquiry respecting Missions, in the Andover Theological Seminary." Boston, pp. 367.

Gordon Hall was born in Granville, (now Tolland), Hampden county, Mass. April 8, 1781. His parents, Nathan and Elizabeth Hall, were natives of Ellington, Conn.—They were among the early settlers of Granville, and were highly respected in society, for their economy, industry, and moral habits. The father, Nathan Hall, died in Tolland, a few years since; the mother is still living in that place.

In his days of childhood, Gordon Hall was remarkable for his activity, industry, and enterprise. Among those of his own age and neighborhood, he was the leader in their various sports. His love of amusement, his wit and vivacity, gave life and animation to the company in which he mingled. In early youth he manifested an uncommon versatility of genius. He was generally employed in his season of relaxation from the labors of the farm, in some mechanical operation, such as the construction of houses, mills, water-wheels, &c. As an instance of his early aspirations after something above mediocrity, at the age of fourteen, he undertook to construct an air balloon, a description of which he had found somewhere in reading.

He early discovered a taste for books, and particularly for writing. His first efforts at composition were descriptions of persons, and often caricatures, taking for his subjects individuals in his native town. In these efforts he was remarkably discriminating, and not unfrequently severely sarcastic. In this last quality of mind he had uncommon power, as his acquaintances in college and after life can testify. After he became pious, he rarely if ever indulged in this propensity beyond the limits of christian propriety.

He continued to labor on his father's farm, improving much of his leisure time in reading and writing, till the 19th year of his age; when, at the suggestion of Rev. Mr. Harrison, the minister of the town, he fixed his heart on a college education. His father, though at first unwilling to part with him, at length gave his consent. Having prosecuted his studies preparatory to college, under the tuition of his minister, Mr. Harrison, he presented himself to the faculty of William's college for admission, in February, 1805, at the commencement of the second term.—When his examination was through, and he had retired, the President asked the tutor of the class which Hall proposed to join, whether the class had proceeded further than he had. The tutor answered in the affirmative. I care not for that, said the President, you have not a better scholar in the class; this young man has not the languages like a parrot, but he has got hold of their *very radix*. This character as a thorough scholar, he sustained through college, and was honored with the valedictory, when he graduated in September, 1808.

It was not till about the commencement of his third year in college, that Hall became pious. From that time his heart and his purpose were fixed on the christian ministry. At Williamstown, he became acquainted with Samuel J. Mills, who was two years his junior in college. Mills often presented to him the subject of missions to the heathen; but it is not known that Hall openly avowed his purpose to go to the heathen, till some time after he left college.

Soon after leaving college, Mr. Hall commenced the study of theology, under the instruction of Dr. Porter, now President of Andover Seminary, then pastor of a church in Washington, Ct. who has given some interesting recollections of Mr. Hall in the Quarterly Register for May, 1830. Dr. Porter observes, "During the year 1809, Gordon Hall was appointed a tutor at Williams college; and the President's letter, informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision that evening, and there the thing ended; it was dismissed from his thoughts, and never again adverted to by him in conversation. This incident, as trifling as it may seem, made a strong impression on me at the time, indicating the promising structure of his mind."

Mr. Hall was licensed to preach in the autumn of 1809. Soon after, he went to preach at Woodbury, in the county of Litchfield. After several months, he received a call from the church and society to become their minister. "Then," says Dr. Porter, "the heart of the missionary came out.—Then was revealed the secret so long cherished between himself and his beloved brother Mills. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of foreign missions, full of faith and the Holy Ghost, said, "No, I must not settle in any parish of christendom. Others will be left whose health or pre-engagements require them to stay at home. But I can sleep on the ground, can endure hunger and hardship: God calls me to the heathen: Wo to me if I preach not the gospel to the heathen."

In February, 1810, Mr. Hall was invited to preach in Pittsfield, Mass. Here also he received an invitation to settle, but his love for the missionary work, led him to refuse this desirable parish.

Soon after leaving Pittsfield, he connected himself as a student with the theological seminary at Andover, of which he was a member about three months; where with Mills, and Richards, and other kindred spirits, his missionary plans were more matured. In the autumn of 1811, under the direction of the American Board of Commissioners for Foreign Missions, then in its infancy, he attended a course of medical lectures at Philadelphia, in company with Mr. Newell, his colleague in Bombay. He was ordained as a missionary to the heathen, at Salem, Mass. Feb. 6, 1812; and sailed from Philadelphia for Calcutta, on the 18th of the same month.

Instead of going to the Burman empire, which was the field at first contemplated, his attention was directed to Bombay, where with Mr. Nott, his colleague, he arrived Feb. 1[illegible], 1813. Here he encountered various embarrassments, and did not feel himself quietly settled in that field of labor, till 1814. In his correspondence with the governments of Bengal and Bombay, particularly the latter, Mr. Hall manifested great wisdom, integrity, and firmness of purpose; and was at length successful in removing the obstacles, which at first forbade his residence in India, as a missionary.

On the 19th of December, 1816, Mr. Hall was married to Miss Margaret Lewis, an English lady, who had been some years in Bombay. He had two sons and two daughters. The youngest son is her only surviving child, and is now with his widowed mother in this country.

Mr. Hall possessed a firm and vigorous constitution. Except only a few intervals of bodily indisposition, he was actively engaged in the various duties of the mission, till the 20th of March, 1826, when he died of the cholera, at Doorlee D'hapoor, on the continent, near 100 miles east of Bombay. He was on an itenerating tour among the natives. When worn down with fatigue, and obliged to sleep on a mat in the open veranda of a pagan temple, he was violently seized with the epidemic which at that time greatly prevailed in the neighborhood. Having nearly exhausted the store of medicine which he had brought with him, in administering to the wants of the natives, he had no adequate supply for his own case. Immediately after he was taken, he told the two christian lads, who were with him as attendants from Bombay, that he should not recover. He gave them in charge his watch, clothes, &c. for his friends in Bombay, and gave them directions how to dispose of his body after his decease. He then addressed himself to those who were around him, exhorting them to embrace Jesus the Saviour of sinners; prayed repeatedly for his dear family, the members of the mission, and the poor heathen around him. With holy exultation he thrice repeated, "Glory to thee, O God!" and expired.

With much difficulty, the lads procured a grave. Having shrouded him in his blanket, according to his directions, they laid him coffinless in his humble bed. Thus died and thus was buried one of the first and most distinguished missionaries of the American Board, aged 45.

Few men have accomplished more for the heathen than Gordon Hall. His letters to individuals, and his various appeals to the churches in this country, have exerted and are still exerting a most salutary influence on the cause of missions. His knowledge of the language, manners, customs, and religion of the Pagans among whom he resided, was very extensive and accurate. He was eminently qualified to take an important part in the arduous work of translating the scriptures into the Mahratta language; and he lived to see the new testament completed, and a portion of the old. His services in this department of labor were invaluable to the mission. He also prepared many tracts and school books, some of which have passed through a number of editions.

In addition to all these labors in the study, Mr. Hall abounded in *preaching the gospel*, not only on the Sabbath and in the usual places of worship, but on every day in the week, and in every place, where he could find hearers. He seemed never to forget for a moment, the duties most appropriate to his office, as a *missionary to the heathen*.

The preceding notice of Mr. Hall was kindly furnished by Rev. Mr. Bardwell, who is intending soon to publish a more extended memoir.

REPORT

On instruction in Sunday Schools, read before the Convention of S. S. Teachers in Philadelphia, May, 1833.—(*Continued.*)

Love of Souls.—A prevalent feeling with every one who undertakes the ministry of reconciliation in a Sunday school, should be the love of souls; and this feeling should be distinctly shown to his class in all his deportment. There is scarcely any thing so calculated to mould the purposes of a heart on which we wish to act, as the exercise of love to it. It is this principle which gives a "joy unspeakable and full of glory" to the plan of salvation, and which constitutes one of the firmest bonds of human intercourse. The mild accents of the gospel are eminently calculated to display this affection; and even the dark denunciations of the broken law must be given in such a tone and manner as to show a kindly feeling with him who declares that he has no pleasure in the death of the wicked, but would rather that he turn from his way and live.

Present Results.—The leading object with every teacher should be present effect. The inducements to labor for immediate success in any undertaking, are stronger and more stimulating than those which refer to the accomplishment of future good. A blessing expected to-day excites us more than one expected a month hence. We are not certain, when engaged with our classes, that we shall be permitted to meet with them again, nor that the seed we sow shall not be picked up by the fowls of the air, or trodden down by the way-side, or choked among thorns. There was indeed a time when it was thought that the riper fruits of the Sunday school could not be gathered for many years after the seed was sown; but that time has gone by, and those who understand their privileges, look and labor for the present conversion of their charge. Nor is their expectation or toil lost, for the history of one year in the Sunday schools of America records the hopeful conversion of fifteen thousand pupils.

Expectation of future Good.—But while it is the prominent object of a faithful teacher to do good *now*, he is not insensible to the hope of future effects. The word of God and the testimony of experience both teach us that an effort is not lost because no fruit immediately results from it. Care should be taken, however, lest the hope of the future paralyses the diligent pursuit of present good. Often when we think with the disciples of the Lord, that "there are yet four months, and then cometh the harvest," we may be deaf to the voice which bids us "lift up our eyes and look on the fields, for they are already white unto the harvest."

Perseverance.—The want of success is no reason for abandoning the work. This should only excite us to persevering diligence. It frequently happens that our efforts to reform the character, as well as to instruct the mind, must be often repeated before the effects become visible. Human character may be compared to a stream, which has its shallows and depths. There we may cast a stone, and a ripple shows where it is; but here we may throw another, and the current rolls on unbroken. Yet this is no evidence that nothing has been cast in. We may go on and throw in others, and lo! we will lay a foundation, broad and firm, which the rush of many waters will not overthrow.

Use of Scripture Proofs.—Teachers ought to be very careful to prove the doctrines and duties they inculcate, by a direct reference to scripture. This may often be made by some of the class; but when it cannot be by them, the teacher must refer himself to the proof. This plan will produce in the children a habit of reliance on the testimony of God, and a regard for the bible as the arbiter of opinion and duty; it will increase their sense of obligation to think and act aright, and preserve their minds in that state of partial culture, which may, in the failure of the present success, result in a future harvest of grace.

Practical Lessons.—A highly interesting and important part of a teacher's duty consists in drawing out the precepts contained in his selected lesson. Unless the mind and and heart be engaged in gathering opinions and maxims from the lesson under discussion, the knowledge which the pupil gains from its other parts will have little more life than the dry bones of the prophet's vision.

Tenderness of Conscience.—In order that the truth may fasten more readily on the heart, it is necessary to cultivate assiduously great tenderness of conscience. Wax will not yield an impression to the seal until it be softened; neither can we expect that the application of truth will produce its own image in the heart, until the latter is made capable of receiving the impress. Even when a teacher has failed to be the instrument of converting a scholar, and yet has succeeded in establishing a keen sense of right and wrong in his breast, he will have some comfort in the hope that this effect will very often keep him from the paths of evil, and lead him within the range of those means which may result in the saving of his soul.

Sense of Duty.—A child's diligence should be made to grow out of a feeling of duty instead of an improper spirit of emulation.—The mere desire of surpassing others will almost infallibly excite pride and envy, and often hatred; while a conviction of duty will produce and preserve a harmonious action of the soul in reference to all the objects of instruction.

Cultivation of Benevolence.—The teacher should aim to give his pupil a disposition to do good to others. The mere possession of knowledge, however satisfactory to the mind, is not enough; there must be a disposition excited on the part of a learner to use it for the welfare of mankind. The principle of benevolence is very imperfectly understood and practised in the business of teaching. The natural propensity to selfishness is too much encouraged by the ordinary desire to possess knowledge for the mere sake of *knowing*. This evil should be counteracted by a diligent cultivation of the principle that the usefulness of the scholar is the principal object in his education.

Permanent Conviction of the Truth of Revelation.—It is very desirable to produce in the minds of children a firm persuasion of the truth of the bible. When any vagueness or uncertainty rests on this point, there is a radical defect which goes far to impair the power of instruction. This principle should penetrate like a subtle atmosphere, into every part of religious education; for otherwise the vital powers of the spirit will languish and sicken as those of the body, when prevented from the free use of fresh and wholesome air. Belief is the fruit of evidence, and although a scholar may assen to the truth of revelation, merely because he has been told that it is true, his impression would be much strengthened if pains were taken to exhibit the evidences of its truth. These are so abundant that he who neglects to use them under these circumstances is guilty of great dereliction.

From the Messenger & Advocate.

A STRIKING FACT,

"The Lord gave, and the Lord hath taken away."

These words were spoken by good old Job, but how often have they been misapplied and twisted to answer secular purposes, and that too by professors of religion! How frequently do we witness persons taking to themselves consolation instead of reproof! How frequently do we see men who have lost their property through their own imprudence, applying this passage to their case, when perhaps divine justice is frowning upon them for misusing the property committed to their charge!

At the age of fourteen years I entered the counting house of a tradesman of high reputation. He was a member of a christian church, and a flaming professor, too; but, alas! he was one of those who would wish to rob God of his rights, and, as Pollock expresses it, would with one hand put a sixpense into the treasury of God, and with the other take a shilling out. I had been blessed with pious parents and a religious education, which enabled me to form for myself some idea of what a Christian ought to be. He was a man who had proved prosperous in business, and had accumulated wealth. He was one of those individuals, who, whilst he could lavish pounds upon himself, would not afford to give the poor a penny.

One cold winter's morning, as I entered the counting house, I observed him busily engaged with "lucre." Bank notes lay in piles upon his desk, whilst, with a miserly look and selfish whistle, he was pasting together various bank notes which had been remitted to him in halves; these he was placing before a fine bright fire to dry. Whilst thus engaged, he was interrupted by a slight tap at the door. "Walk in," said Mr. M——, and the next moment exhibited to our view a female, who, by her silvered locks and shrivelled countenance, evinced that she had far passed the meridian of life, and was fast hastening to "that bourne from whence no traveller returns." Her attire exhibited poverty, but neatness; her deportment was respectful and genteel, and as she fixed her eyes upon Mr. M——, I could see the tear-drop starting on her nervous cheek, which gave a piteous, but interesting appearance to her time-beaten features. "Well, my good woman, what is your business?" said Mr. M——. The poor woman stated that she was the widow of a baptist minister, who, after speaking in his great Master's name for upwards of forty years, had bid adieu to the transitory things of this sinful world, to take his seat in heaven; he had left her with two crippled children, who, with herself, were entirely dependent on charity, and were in extreme poverty. Having heard of Mr. M——, *as a great professor*, she was led to suppose that he could not refuse to bestow a trifling charity on a humble follower of the Lord, and had that morning walked seven miles for the purpose of seeing him, hoping that he would, in some degree, alleviate her distress. But, alas! how was she disappointed, when he not only refused to give her a single sixpence, but said in a peevish voice, "If my belonging to a church brings me so many beggars, I had better quit it entirely." She pleaded hard, but to no purpose; she left the room, half broken-hearted, and as she closed the door after her, it struck a draft towards the fire, (before which the notes were placed), and blowing a *ten pound* note into the fire, it was consumed in a moment. Mr. M—— ran almost frantic, to the fire, but it was too late. He pronounced many obnoxious epithets upon the old woman, and indeed upon all christian churches, declaring that he would leave them altogether, if this was the way he was to be served. He remained in this state for some moments, then leaning his head upon his hand, exclaimed with hyprocritical serenity, "The Lord gave, and the Lord hath taken away." My heart sunk within me, and I hastened to follow the poor woman to administer to her necessity, as far as my scanty means would permit.

Years have rolled by since that time, and the wide Atlantic separates me from the spot, yet are the circumstances as fresh in my mind as the day they happened. Neither time nor change of scene has erased it from my memory; but the recollection remains as if written with an iron pen upon a table of stone.

W. H. O.

From the Spirit of the Pilgrims.

THE DOCTRINE EXAMINED.

"No matter what a man believes, if he is only sincere."

Suppose (and the case is not wholly without a parallel) that a foreigner recently landed on our shores from some of the arbitrary governments of Europe, should sincerely believe that having now reached a land of liberty, he might freely appropriate to his own use whatever he desired; and proceeding on this his sincere belief, suppose he should rob the first man, or steal the first horse, that came in his way. Would the sincerity of his belief snatch him from the arrest of justice? Would the judge and the jury confirm his sincere belief; or would they confine him in a prison? It was the sincere belief of a dangerous and foolish error, that turned him aside from the path of honesty and duty, and

led him to commit a crime by which his liberty is forfeited.

Some of the pirates executed not long since for murder on the high seas, are said to have declared on the gallows, that they believed there was no God, no heaven, no hell, no retribution, no hereafter. That they were *sincere*, it should seem there could be no doubt; for they published the declaration with their dying breath. Were they justifiable or excusable in their belief? Do you say no? But who are you that undertake to decide what another man ought, or ought not to believe? They sincerely believed there was no God, and their sincerity was testified at the end of the halter; and why were they not justifiable? You will reply, doubtless, as I should, that there is light enough, even from the works of God, to teach any person that He is. Before these men could have become Atheists, they must have closed their eyes to the light of day, and their consciences to the light of heaven. They loved darkness rather than light, because their deeds were evil. Their sincere belief of error arose entirely from their love of sin. They wanted no God, and they would believe in none. They heartily desired that He should not be, and they sincerely believed that He was not. Their sincerity, therefore, is found, on examination, to be not their excuse, but their fault; not their misfortune, but their crime. Instead of palliating their guilt, it is itself the most portentous mark in the long catalogue of their sins.

And what is true in this case, is true in all analagous cases. Sincerity in the belief of of essential error is never any excuse for such error. So far from justifying those who embrace it, it aggravates their condemnation. Take the Deist, who, professing to believe in God, rejects his word. Will his sincere rejection of Christ and the gospel save him? How strange it would be, if a sincere rejection of Christ, and a sincere acceptance of him, should lead to the same results—should entitle him to the same blissful rewards!

THE SABBATH SCHOOL BOY.

In W. the Sabbath school has been in successful operation for some years. The scholars generally discover a lively interest in searching the scriptures.

One of the members of this Sabbath school, a boy twelve years of age, went to one of our islands to reside with his uncle. Although he had attended the Sabbath school regularly, yet he was not known to be particularly serious or interested. But when he found that there was no Sabbath school upon the island where he was to live, he showed that he had been greatly interested in this institution. He frequently showed that he was much troubled because there was no Sabbath school; and he would go to his uncle, who was a professor of religion, and earnestly request him to keep one. His uncle became wearied out with his requests, and told him there was no one to teach. But when he found that he could not satisfy him, he took him to see the minister. It should here be remarked that the minister had become much discouraged on account of the little interest in serious things, manifested among his people; and felt that he should soon be obliged to leave them. This boy talked to him about establishing a Sabbath school; told him how easy it would be to go round among the people and get money to procure a library, and discovered such an interest, that the minister resolved to go forward and make the attempt. The result was, he succeeded in getting up a flourishing school; and what is still more remarkable, such a general interest was awakened among the people, that the minister felt encouraged to remain among them, and continue his labors. How interesting the thought, that through the influence of this Sabbath school scholar, the people are to be saved from the sad calamity of being left like sheep scattered upon the mountains, without a shepherd. *Chr. Mirror.*

INTELLIGENCE.

From the Missionary Herald.

VOYAGE TO CONSTANTINOPLE.

Journal of Mr. Schauffler.

July 26.—About five o'clock in the morning we set sail. Fine weather and fair wind. For the second time I had to bid farewell to the place of my spiritual birth, where so many of my dearest christian friends live, who partook with me in the same joys and reproaches, which signalised the first days of my christian life. I left them with less cheerfulness this time, than in 1826. Perhaps it may be because I am to see them no more here below. The city vanished rapidly out of sight, as we turned around the peak, or tongue of land, which separates the harbor from the open sea. May God dwell in the midst of thee, thou little, despised flock of Christ, and may his love ever abundantly compensate thee for the hatred of this world. About noon the weather began to become changeable. From three to six, copious rain. The night, a strong but favorable gale.

27.—During this day we had every kind of weather, gale, calm, rain, thunder and lightning, sunshine, &c. In the evening, after a thunder storm had passed away, we had a clear sky over us, while about half a dozen thunder storms were flashing about the horizon. We hardly durst carry any sail all the day, for fear that some sudden squall would strike us, and carry away sail and mast. Not until 10 o'clock at night, could we trust the weather at all.

29.—Sabbath.—I proposed to the captain to have services if he pleased, to which he replied, that he would call for me as soon as it would be convenient. But the weather did not permit us to attend to preaching, being too rough.

30.—In the morning the captain treated me very uncivilly in reference to my giving thanks at the table, which he evidently began to dislike. I endeavored to reply with firmness, without however being bitter, and soon he became calm.

In the afternoon we discovered land, and having a fair wind we made up towards it.—In searching for the entrance of the Bosphorus, could discover nothing before us which looked like it. But in the west I noticed a chain of mountains running into the land, and another chain still farther west, running parallel with the former, and projecting farther into the sea. I supposed that the Bosphorus must needs run down between these two chains of mountains, to account for their relative position, &c. But as this would have proved both the captain's and the mate's reckoning to be faulty by about ten miles, my suggestion was rejected, and captain and mate saw the Bosphorus and light-houses before them so clearly, that the captain even went down into the cabin to sleep, leaving it to the mate to steer up towards the Bosphorus. As we drew nearer to the shore the mate grew doubtful. At last he called the captain, and behold we were close up to the land, but no channel was before us. It was a mere rough bay. It was not without difficulty that we kept clear of the coast. In the afternoon the wind died away. In the night we had the most perfect calm, the tide carried us to land, and the vessel would head the shore with the most unconquerable obstinacy, until we saw the very candles burning in the huts of the inhabitants of Bithynia. Our captain was half mad. At last we caught a very slight breeze from the east, and thus were able to turn at least the vessel from heading the land.

31.—In the morning no wind. Between nine and ten, A. M. a terrible storm was hurled over the mountain from the interior. Three water spouts developed themselves in quick succession from the heavy clouds, and that at no very great distance from us. We were all considerably alarmed. We obtained wind, however, to steer away from this terrible scene. The second spout raged with great fury. It was surprising to me, that while we had wind favorable to move west, the storm was carried away in an eastern direction, and at last turned back into the country. In the mean time we were overtaken by another storm from the north, which raged terribly. About 11 o'clock the gale and rain subsided a little, the horizon became a little clearer, and our captain now discovered the Bosphorus, and it was the very spot I had pointed out to the mate yesterday. The appearance of the sky over the country was threatening, but we still endeavored to steer for it. After dinner we caught a tolerable breeze, which grew stronger as we approached the shores, and the weather became finer and more comfortable. About four o'clock we entered the Bosphorus, and after seven we cast our anchor in the port of Constantinople. It was too late to go on shore. Before retiring I wanted to pay my captain for the passage. But when I handed him the stipulated twenty dollars, he refused absolutely to take more than ten, pleading that the boarding had been too plain to permit him to accept so much.

Aug. 1.—Took breakfast with the captain in the cabin, and found him very civil and kind. He offered me the use of his boat, whenever I should want it, &c. Between nine and ten o'clock I went on shore, and called on a merchant by the name of Rouiller, with whom I used to be acquainted in 1826. He rejoiced to see me. After having taken breakfast with him, (at 12 o'clock), I took a packet boat and rowed up the channel to where I had the pleasure of finding Mr. Goodell and family in good health around their table. It was now nigh evening, and too late to call on Mr. Dwight, who lives at Orta-Koy. This visit which I was quite impatient to make was necessarily deferred till to-morrow.

From the New-York Observer.

FLAT-HEAD INDIAN MISSION.

In the Christian Advocate & Journal of last week, we find the following letter from Rev. Wilbur Fisk, giving information respecting the measures adopted by the New-England Methodist Conference in relation to the contemplated mission to the Flat-heads. Our readers will rejoice to learn, that before the close of the year 1834, these interesting heathen will probably hear the gospel invitation in their own language:—

MIDDLETOWN, *June* 17, 1833.

DEAR BRETHREN—A brother in Christ, as I doubt not he is, signing himself a "Presbyterian," has recently written me on the subject of the Flat-head mission. He says of himself, "that he procures a livelihood by the hand of daily labor, but desires to bear some humble part in our dispensation of mercy, to this tribe, by appropriating $5 to those brethren who will obey the injunction of our Lord," and asks for farther information on the subject of this mission. Now, for the information of this brother, and all others who may be interested, I would say, that our esteemed brother, Jason Lee, was appointed by Bishop Hedding, at the late session of the New-England Conference, for that mission. Brother Lee is one whom all who know him judge well qualified for that enterprise. He is the man on whom my mind rested when the subject of this mission was first agitated. I know him well, and can most cordially recommend him to all the friends of the enterprise, as one worthy their confidence; and he most certainly needs their prayers. Some other person or persons will be selected to go with him.—The present plan is, to have the missionaries leave here in the fall, and reach some of our western ports in their route, so as to start next March for the mountains. With his usual health, Brother Lee will be able to keep pace with the veteran hunter, in climbing the Rocky mountains. Mules will probably be taken to carry over the necessaries for the mission. The principal expense will be the outfit. This will consist of the necessary clothing, the mules, the tools, the seeds for agricultural purposes, and some articles that will be valuable in the Indian country, either as presents, or to procure of the natives the necessaries of life. When they get to their field of labor, they must live with the natives, and rise as they can elevate the wild man with them.

As some have supposed that what was said some weeks since by me, in a short communication in the Advocate, was a kind of prohibition to any others who felt a wish to participate in the work, I would here say, that was not my design. The Youth's Missionary Society here stand pledged to this mission, but they do not refuse to share the work with others who *wish* to aid in it, and they may need such *valuable* sympathy and co-operation, especially if the mission should consist of three, as has been recently talked of. May the God of missions bless the undertaking.

W. FISK.

Home Missions in France.—It is with peculiar pleasure that we notice in the *Archives du Christianisme* for May 11, the formation, in Paris, of a National Society for Home Missions, styled the "Evangelical Society of France." The following circular, which we translate, will show the objects of the Society and the views of its founders:—

"The necessity of a French Society for the propagation, in our own country, of evangelical truth, is no longer doubtful. For a long time it has been felt by many who have sought by their prayers the advancement of the kingdom of God among us.

"The moment seems to have arrived, when it is permitted us to realise, what, till now, we could only hope for. Christians who have felt the necessity of putting without delay their hands to the work, are constrained for this end to solicit the sympathy and co-operation of their brethren."

The Society now established "has for its sole object the propagation of evangelical truth in France, by all the means which God shall place at their disposal."

Jews in England.—The spirit which the introduction of a bill in their favor in the House of Commons, has awakeued in that body and throughout the united kingdom, is one of many instances, that barbarous and selfish maxims of legislation are every where among civilised men, giving way to a more enlightened course of policy. For centuries the Jews have in most countries of Europe, been a most proscribed people; and the very vices with which they are charged are to be traced principally to this cause. Remove their disabilities; place them, as we have done in the United States, on a par with other citizens of the commonwealth, and they will faithfully discharge elsewhere, as they have done here, the duties which arise from their change in circumstances.—*Cour. & Enquirer.*

Abolition of Slavery in Mexico.—The following is from the first number of the American Quarterly Observer, just published in Boston:—

"On the declaration of independence by the Mexican provinces, a law immediately followed for the entire abolition of slavery. Each of the provinces arranged the details of the process of emancipation for itself; but the principles and the most important details are substantially the same. The master enters into an account with his slave, whose value, with that of his family, is estimated as a debt due from him to his master, which debt the slave and his family cancel by their labors. The duties of the servant and of the master are fixed by law as definitively as the nature of the case admits, and magistrates are appointed in every neighborhood for the express purpose of enforcing them. As the result of this system, the servants worked out their freedom and that of their families in a few years. During the process, they acquired habits of forethought and economy. The hope of bettering their condition gave a spring to their minds, and an elevation to their whole character, and thus they were fitted for the enjoyment of perfect liberty, by the very process of acquiring it. They have chosen generally to remain as hired laborers, on the plantations to which they belonged."

October Sermon.—At the late meeting of the General Association of Massachusetts, the following resolution was adopted:—

"*Whereas* the convention of Sabbath school teachers recently held in the city of Philadelphia, resolved that all ministers of the gospel in the United States, who feel an interest in the cause of Sabbath schools, be requested, on the first Sabbath of October next, or on some other Sabbath as near that time as may be convenient, to preach a sermon addressed particularly to parents and guardians, urging them to a more cordial co-operation in the work of Sabbath schools: Therefore,

"*Resolved*, That this association adopt the foregoing resolution, and earnestly request those clergymen who are in fellowship with us, to comply with the spirit of the resolution."—*Sunday School Journal.*

Adult Bible Students.—A friend lately saw in Vermont a bible class, the teacher and all the pupils of which wore spectacles, on account of age.

In Bristol, in the same state, a lady has in the same Sunday school four children, seven grand-children, and three or four great-grand-children.

In Castleton, a lady, ninety-one years old, blesses God that she has lived to be a Sunday school scholar.

Many of the most respectable merchants and lawyers in Rutland, whose services are not required as teachers, have formed themselves into classes in the Sunday school.—*S. S. Journal.*

The procession of Sunday school children, in Richmond, on the 4th ult. was headed by the venerable Chief Justice Marshall.

REVIVALS.

Orleans, Jefferson Co.—Letter to the editor of the Western Recorder, dated Orleans, August 2, 1833:—

MR. EDITOR—The Lord has again graciously visited this part of his vineyard. For some time past, there has been deep feeling manifested among professors. A protracted meeting commenced here on the 25th of June. It was a very interesting meeting. The children of God humbled themselves in the dust before Him, and bowed before the throne, and wrestled day and night for the descent of salvation. The meetings were crowded, and a deep solemnity rested upon the assembly. The Spirit evidently accompanied every word which was spoken, with power; and as the servants of God reasoned of temperance, righteousness, and a judgment to come, the whole congregation assuredly trembled. Many of the most violent opposers were brought down. The great bulwarks of wickedness were made to tremble. Many who had been professed Universalists for years, were convinced of the error of their ways, renounced the doctrine, and accepted of Christ as he is offered to us in the gospel. The work has been very powerful. God has magnified his name in the salvation of undying souls. There have been about sixty hopeful conversions, and the work still continues. May God continue to pour out his Spirit, and Christians be humbled, saying—"Not unto us, not unto us, but unto thy great name, be all the glory." B. F. McNITT.

Homer, N. Y.—Extracts from a "Narrative of the origin and progress of the Congregational Church in Homer, Cortland county, N. Y.; by John Keep, pastor of the church:"—

"The congregational church in Homer was organised in October, 1801, consisting of fourteen members, nine years after the first family commenced a settlement in the town, and as the fruit of *missionary* labor.

"This church has been specially favored with those visitations of the Holy Spirit, which constitute a *revival of religion.* The first revival was in 1802, under the labors of Rev. S. Williston; and the number of converts who expressed hopes was fifteen. The second revival was under Mr. Darrow's ministry; the 3d in 1812; the 4th in 1816; the 5th in 1820; the 6th in 1826; the 7th in 1830; the 8th in 1831; the 9th in 1832; and the 10th and last in 1833, the precious work now in progress.

"*The present Revival.*—The sixth protracted meeting in this church began June 12th, 1833, which was observed as a day of fasting, humiliation and prayer. On the afternoon of the 13th, the Rev. Jedediah Burchard commenced his labors, in a sermon from Ps. li, 13, 14; in which Christians were instructed in their duty to themselves and to others, and in what they might expect as the fruit of their labors for the impenitent. With two exceptions, Mr. B. preached in the afternoon and evening of each day, till the evening of the 7th of July, when the convocation closed; a period of twenty-six days. The pressure of business, at this season of the year, rendered it impracticable for many, whose hearts were in the meeting, to be present. Still the meeting was well sustained, by an attentive congregation in the day time, and a crowded house in the evening, during the whole period. The interest increased; difficulties subsided; the confidence of the public in the meeting strengthened; and at the close, the impression was deepening and widening, that another meeting, with the same brother, as a coworker with the pastor of the church, would be accompanied by a still greater blessing.

"The *children* met by themselves, on the afternoon, and were instructed by Mrs. Burchard, aided by the pastor's wife and others.—This department of labor has been successful; a new and fresh interest has been excited on the subject of the early conversion of children; and parents have been induced to exercise some *little faith*, where strong faith is warranted, and should be habitual with every Christian.

"Persons have come to this meeting from every denomination, and from all classes; many from other towns, and distant places, who have never before attended meeting with us, and whom we do not expect again to meet till the last day. They have been with us a few hours, or a few days, have hopefully submitted to God, and gone to other religious teachers and churches, with our fervent prayer that they may be found at last with the ransomed of the Lord.

"The names of those, who, after they had received as much instruction as could, under the circumstances, be given them, *professed* to have given their hearts to God, were taken down at the time, for *my* future use, and not as a proof that we pronounced them Christians. Of these, we have, of adults, more than 250; and of children, more than 50; an aggregate of 300 souls, who, in careful and judicious conversation with them, *professed* submission to God."

Further extracts from the narrative will be given hereafter.

Berkshire Co. Mass.—A correspondent informs us that the state of religion is very interesting at this time in Berkshire county. In Sandisfield there have been, as he understood, about fifty hopeful conversions; at Lenox about twenty-five, one half of them in a district school. "I conversed with nine little girls, who think they have given their hearts to the Saviour. They spend their recess in a little grove, in prayer. In Pittsfield, the work still goes on, and at Hinsdale there have been a few hopeful conversions, and a revival just commenced. It is the Lord's work, and to him be the glory. Christian reader, will you not pray for Berkshire county?"—*Evangelist.*

Maryland.—The Lord has given efficacy to his truth in the congregations of the German reformed church in Maryland. The following is an extract from the report on the state of religion, adopted by the Classis, at their meeting in May last:—

"Your committee rejoice that they are enabled by the written reports from the several pastoral charges within your jurisdiction, to say that the Lord has been truly kind and gracious to his people during the last year. It is truly animating and heart-cheering to hear, that, while our churches are generally on the advance with regard to numbers, a kind and beneficent God has opened the inexhaustable treasures of his heavenly grace; has poured out his holy and sanctifying Spirit upon a number of our churches, and has refreshed many barren and waste places of his holy Zion.—From the acquaintance which your committee have with the reports of former years, they are iuduced to say that the numbers added during the past year far exceed those of any former one, when the peculiarly destitute situation of our churches is considered. Almighty God has been pleased more abundantly to magnify his heavenly grace in quickening and converting very many who were dead in trespasses and sins, and in the recovery of others who were lukewarm, slumbering and burdensome professors of our holy religion. In a number of our churches, powerful effusions of the divine and gracious spirit were realised, in consequence of which a radical and happy reformation is exhibited in the conversation of professing Christians, and a great change for the better in their devotedness to the cause of our glorious Redeemer."

Presbytery of Fayetteville, N. C.—Repeated notices of the progress of truth and the power of divine grace, in some of the churches of this Presbytery, have been inserted in our columns; and we are gratified to learn that these seasons of refreshing are still continued. A protracted meeting was held near Averasboro, about the last of March, conducted by Rev. Mr. M'Dugald and Rev. Alexander M'Ivor. It was a season of great interest to that church. *Forty-five* persons were on examination admitted to its communion. Many others were inquiring the way to Heaven.—*Southern Tel.*

Tennessee.—From the Rev. J. H. Gass, missionary at Dandridge, New-Market and Strawberry Plains churches, Tenn. June 23, 1833:—

"On the 5th day of April, we commenced a protracted meeting, in the Strawberry Plains church. In the progress of the meeting there was such a mighty outpouring of the Spirit of God, that there were but few in the general neighborhood but what gave evidence of much feeling, and most of them are hopeful converts. The meeting continued five days, the last of which was the most awfully solemn. Among the subjects of this work, were parents and children, the husband and wife, the white and black, the old and the young, the sober man and the drunkard.

"Since the commencement of this meeting, we have received thirty-one members into the communion of the church.

"We held another protracted meeting in the New-Market church, which commenced on the 4th day of May, where the Lord's work still continued. There have been many hopeful conversions in the country around. Thirty-two additions have been made to this church, during the year of my commission. In the Dandridge church there have been thirty-seven added on examination, and four on certificate, making, in all, one hundred on examination, and four on certificate. The work is yet going on, in some degree, here and in all the neighboring churches. The Sabbath school is doing well; also, the Temperance Society is gaining ground beyond the calculation of its warmest friends."—*Home Mis.*

Bond County, Illinois.—From the Rev. Albert Hale, Bond county, Illinois, June 1, 1833.

Mr. Hale's labors in Bethel church, and in Greenville, Bond county, continued to be blessed to the above date. He has, however, recently entered into an arrangement to visit different parts of the state, in company with our agent, the Rev. T. Baldwin, to attend protracted meetings, to strengthen the hands of their brethren, and organise new fields of labor, where the stated ministry of the gospel is not enjoyed. They have already commenced their united labors with highly encouraging prospects of usefulness. Mr. Hale writes as follows:—

"I have, in addition to my labors in this place and vicinity, attended a protracted meeting in Belleville, with Brother Brooks; one in Alton, with Brother Jenney, and one in Putnam county. Besides these meetings, I have visited several other places, in company with Brother Baldwin, where we have spent one or two days in preaching the gospel.

"If nothing should occur to prevent, I expect to commence about the middle of June, and labor with Brother B. much of the remainder of the summer and fall. The few meetings we have attended together, have been remarkably owned and blessed of God, as a means of awakening and converting souls; and our way is now more open than ever before. We have already as many applications as we can attend to, between this and next September. The fields are white to the harvest, and nothing is wanting but to thrust in the sickle and reap. Many villages and neighborhoods have yet to be visited by the missionary of the cross, and many a strong hold of Satan to be attacked with gospel weapons, and subdued by the power of the Holy Ghost. Revivals are much needed. Controversy among some Presbyterians in this state, has never been more vigorously pressed, nor in a more unchristian spirit, than at the present time. The most unjust suspicions are circulated with great industry by some, from whom better things ought to be expected.—Nothing will afford us effectual aid, but the power of the Holy Ghost. Here is our only hope, and this is enough. God will interfere for his truth, and fulfil his glorious promises to Zion, and they that wait upon him shall not be disappointed."—*ib.*

WESTERN RECORDER.

UTICA: AUGUST 13, 1833.

"*Measures.*"——The most exceptionable "measure" which is now "used" in the presbyterian church, is the practice of public accusation against any brother whom you happen to dislike or suspect. No matter for such grave directions as the meek and merciful Saviour gave for re claiming offenders. No matter how you may lacerate the church, the "body of Christ." "If thy brother trespass against thee, go and tell it"—to the printer; and get him to tell the world of it. This is certainly an "old measure," as old as the age of him who is styled the "accuser of the brethren." There are certain papers, which seem to be devoted exclusively as the vehicles of such reports. We do not mean to say in respect to such periodicals, that they are really "devoted to the cause of slander. We charge them not—at least not all of them—with intending to publish falsehoods against their brethren. This is not the point. Have editors, or their correspondents, a right to deal out their suspicious, however unfounded, through the public journals, unmindful of the rules of gospel discipline? This is the question on which we ask the verdict of the christian community.

We all deplore the bitter animosities which are existing in our church. Whence came these animosities? And are the steps of the gospel in relation to the supposed offenders usually taken in these instances? Here we arrive at the very root of the mischief. "I heard the defaming of many," said the prophet.—"Report, (say they), and we will report it." "Go to thy brother, and tell *him* his fault between thee and him alone," says Jesus Christ. Here are two opposite rules; the one the counsel of the devil; the other of the Saviour. Which can claim the most adherents?

It is useless to say the alledged offence is public and known. If this be a sufficient reason why you may suffer sin upon a brother, all discipline is at an end. It is an easy thing to make any offence "*public*" in these days; much easier than to take the steps of the gospel. But the perpetration of a gross sin is not a good way to get rid of a plain duty.

We are constantly meeting in the public prints assertions like the following:—

"Scarcely any point or problem in christian theology, has given birth to more discussion, and we may add, to more heresy, than how the utter impotence of unregenerate sinners to give their hearts to God, and believe in Christ to the saving of their souls, is reconcilable with their obligation to do this, and to do it without delay. This vexed question has occasioned the revival in our day—and we deeply lament to say, in our church—of the heresy of Pelagius, in all its extent, and with all its worst features. That the discipline of the presbyterian church should sleep, as it does, over the prevalence in its own bosom of this abomination, is the subject equally of surprise and grief, to those who truly love the doctrines and government of our church, as laid down in her public standards."

Now we institute no such enquiry as, whether these assertions are TRUE? Are they proper? Is it consistent with any degree of respect to the presbyterian church, to propagate such reports? To each of these questions an unequivocal *negative* might doubtless be given. We wish to call the public attention to the single point—Is our book of discipline to be thus contemptuously trodden down; nay, and the bible also, by walking directly across the plain letter of them both, by such public accusations? We would be glad to approach the consciences of our venerable fathers, who come forward with such sweeping allegations, and say to them in gentleness and in love—"Do you *know* that such heresies exist? If you do, have you taken the steps of the gospel to cure the evil? Have you told your brother his fault between yourself and him alone? Have you "intreated" him, as it was your *special* duty to intreat "an elder" of the church of God? Have you labored "to restore such an one," with meekness and fear? Have you failed in the effort? Then have you only "told it to the church?"

These are the steps of the gospel. They are the rules of the presbyterian church. And we do honestly believe that even were there as much heresy as is alledged, it would not be a darker blot on the fair fame of our Zion, than this reckless disregard to the plainest law of gospel love.

We solemnly protest against this prevailing policy. It is unscriptural, unchristian, and disreputable to the church. It causes the enemy to blaspheme. It opens wide the door of contention. It is indeed the darkest and most disastrous omen which now menaces the church. And we devoutly pray that the great Head of the Church will open the eyes of those brethren and fathers who are thus highly to be censured, and put a final end to that flood of evils which is thus deluging and desolating the presbyterian church. Surely it must be more grateful to the disciple of the meek and lowly Saviour, to have "gained his brother," by pursuing the simple steps of the gospel, than to have rent the church, by disregarding these steps. And is not this a matter of sufficient moment, to attract the attention and enlist the efforts of those who "pray for the peace of Jerusalem?"

Equal and exact Justice.—When the slanderous reports respecting the whipping of children in Oneida county, were originated in the Journal & Telegraph, we observed the rapacity with which *certain editors* gave all diligence to echo the fame thereof. We thought, at the time, that they might as well have waited a little, to see whether public good required the reports they gave. However, the slander became public property, when it got into print, and they had a right to do what they pleased with it. They have done so. *Half the presbyterian church in the United States* have thus been told, that the practice of whipping children to make them repent, *prevailed* in Oneida county; that is, it was quite common. Those editors *now know* that there has been only *one instance*, according to the statement of Oneida Presbytery, and two or three according to Dr. Davis. In either case the original statement is a gross and abusive slander. They have seriously injured the churches in Oneida.—Why, then, do we not see one word of explanation or retraction? Is it not simple justice in those journals, to state the facts as they are? We confess we are unable to resist the conviction, that some of them appear well enough satisfied to let the slander go uncontradicted. If they shall persist in this course, we shall consider them as falling under the censure—"When thou sawest the thief, thou consentedst with him."

The Philadelphian has done honorably in this matter.

The Western Luminary mentions that the late terrible visitation of the cholera, in the city of Lexington, has been the cause of an increased attention to the subject of religion. So it should be. But, alas! how rarely is this result actually realised:—

"We have the pleasure (says the Luminary) of informing our readers, that an encouraging state of religious feeling is beginning to manifest itself in our city. The late severe afflictions, which, in the righteous providence of God, we have been called to endure, seem, in the expressive language of scripture, to be working out for some, by the divine blessing, "an eternal weight of glory." Like all other judgments from heaven, on account of the sins of the people, the only effect upon some appears to be to render them more daring in their impiety. Upon the far greater proportion of the community, however, this divine visitation appears to have had a salutary effect. They are willing to acknowledge the hand of God in the pestilence, and to own the justice of the visitation; while they are more deeply impressed with the necessity of preparing for heaven.

"The churches in this city and throughout the whole state, have, for a long time, been in a state of the most criminal apathy and lukewarmness. But we sincerely hope that we are on the eve of better times. At a sacramental meeting of the first presbyterian church in this city, which closed on Monday last, thirteen were added to the church, on examination and public profession of their faith.—The meeting was throughout solemn and deeply interesting. The congregations were much larger than they have been on such occasions here for several years. Their appearance brought fresh to our memory some of the gratifying scenes we witnessed in that church, during the late revival with which our city was blessed. At a similar meeting, held a few weeks since at the McChord church, several members were also received. We learn, in addition, that pleasing indications of increased attention to religion is manifested in several of the congregations in this city."

Usefulness of Sunday Schools.—The following is an extract from a sermon with the above title, preached at the request of the American Sunday School Union, at Philadelphia, May 20, 1833, by Rev. J. P. K. Henshaw, rector of St. Peter's church, Baltimore. We had the satisfaction of hearing the sermon at the time of its delivery, and have since received a copy of it. We call it an excellent sermon, and wish it a wide circulation:—

"Take as an example of their beneficial influences the case of one poor boy. He was brought into the world under circumstances of infamy; his birth-place a miserable hovel; his only natural protector a degraded woman, destitute of maternal affection, who viewed him only as a living witness of her guilt—an aggravation of her sorrows. His infant limbs were half covered with filthy rags; his first

lessons were those of vice; his earliest accents those of profanity and sin. The daily witness of drunkenness and profligacy during his childish years, and unblest with any counteracting restraints, there was every reason to believe that he would soon acquire the manners of a brute, and the spirit of a fiend.—There was a moral certainty, that, without some merciful interposition, he would be trained up to beggary and crime in this world, and for perdition in the next. But, thanks be to God! one did mercifully interpose in his behalf. The teacher of a Sunday school entered that abode of wretchedness and vice, looked upon that poor, neglected child, under the influence of that compassionate spirit which dwelt in *Him* who came to *seek and to save that which was lost*, and resolved to attempt his deliverance from ruin. The mother, without any view, perhaps, to the benefit of her offspring, but solely to be freed from trouble, yielded to the request of her benevolent visitor, and the child was introduced to the Sabbath school. How novel and strange was the scene which then surrounded him! He heard for the first time the name of Jesus and the voice of prayer! He was impatient of the restraints imposed upon him, like the savage when first subjected to the forms and habits of civilised society.—But he saw contentment and happiness pictured in the countenances of the children around him. The tones of affection and kindness, such as he had never heard before, which fell from his teacher's lips, subdued and softened his spirit; and he could not but yield to the solicitation of one who seemed anxious to make him happy. Again and again did he visit the hallowed scene to which he had been so unexpectedly introduced, till his chief pleasure during the week consisted in reflecting upon the exercises of the past, and anticipating the instructions of the coming Sabbath. New faculties seemed to have been awakened within him. He was brought, as it were, into a new world, placed under the influence of new sympathies, and had access to sources of enjoyment of which previously he could form no conception. His mind was continually expanding by the acquisition of useful knowledge, and his heart became gradually, but permanently impressed by religious truth. Through the kind offices of his christian instructor, he was trained up to an honest and useful calling. The eye of the devoted teacher followed that pupil through the dangerous season of youth, and saw him in manhood discharging the functions of a respectable citizen, and a useful member of the church of God. He saw him regulated by christian principle in the performance of the duties of life, and sustained by christian comforts under its afflictions, till, in the enjoyment of faith and hope, he rested from his earthly labors."

"*Turning and Overturning.*"—It is a most profitable and delightful task to contemplate the footsteps of Jehovah, as he is now going forth in his glory, to prepare the way for his truth to fill the earth. We see the wrath of man constrained to praise Him. Even the ambition of warriors, whose hearts are as far from God as that of the king of Babylon, is made to advance the coming of Zion's triumph. The recent changes in the Turkish empire are highly auspicious to the spread of the gospel. Under the former powers, the missionaries of Palestine have met many obstructions. But the recent conquest of the Pacha of Egypt is likely to remove them, and lay the land of the patriarchs open to christian instruction. Thus wondrously does Jehovah fulfil his deep designs. Thus he confirms the faith, and urges on the efforts of his saints. It would be a faithlessness unpardonable in his followers, while they see the very elements of human guilt made to minister to the spread of the gospel, to doubt its final triumph. Let the church of God take courage. The cause of foreign missions is daily assuming a more cheering aspect. The Lord, the Lord strong and mighty, is going before the armies of Israel, and victory will be theirs. Let us "thank God, and take courage."

State of the Liberia Colony.—It is a little curious that people cannot agree better than they do about the condition of this colony. One man returns with glowing descriptions of its prosperity. Another tells us that they do little else but sell rum, die off, and bury one another. We never have seen Liberia, and of course cannot tell who speak the truth, and who tell the lies.

If we may judge, however, from some of the statements of the Emancipator, we should conclude that if the people there die rapidly, it is a country which must "replenish" with wonderful dispatch. Rev. Mr. Pinney went to Liberia some six months since, "single and alone." The Emancipator says, "We learn he has returned, having lost his wife and children." A prolific land surely, in which a man can find a wife and marry her, and have a family of (nobody knows how many) "children," and lose the whole; and all in six months!

Journal & Telegraph.—Just as our paper was about being finished, we received the last number of the Journal. It contains a long article from a correspondent, signed *Scrutator*, who has buckled on the armor, and joined the crusade upon Oneida county. Our brethren in this vicinity can "spell" out the signature, and appreciate the credit due to such authority.—For this section of the state, it will be sufficient to translate this signature into the plain English of its author's name. This subject *will receive attention*, but in a more silent and scriptural mode than thro' the public press.

Meanwhile, to show how much credit is due to this writer's sagacity, and as a specimen of the accuracy of the whole piece, we notice one point. Some time since an article appeared in the Recorder, signed C. S. A. This *Scrutator* understands "to spell Samuel C. Aikin." Now it so happens that C. S. A. and S. C. Aikin, so far from being identical, reside near one hundred miles from each other.

The rest of Scrutator's "spelling" is about as bad as this. We must say that this is altogether the most extraordinary production *of the kind* we have ever seen.

Another Wonder.—We published a week or two since, a letter respecting the visit of Mr. Denison to this city, signed by "Spectator." We inquired of some gentlemen beforehand, if that *correction* was a *correct one*. They said it was, and we accordingly inserted it. Since then Rev. Mr. Wetmore has published a letter in confirmation of Mr. Denison's original statement, and in reply to "Spectator;" and "Spectator" has rejoined, and annexed to his rejoinder a certificate of a number of gentlemen who were present at the meeting, in support of his first statement. This whole subject seems beset with "spectral illusions." "The wisest differ." We speak of this, that we may do equal justice to both parties. We were absent at the time, and of course did not mean to endorse the statement of Spectator, by inserting it. We leave the subject as it was when we found it.

The Theatre at Lowell.—It appears that in the face of public opinion and civil law, the theatre at Lowell is to be inflicted upon the public; and in spite of themselves they must take a few lessons in this "school of morals." The proper authorities of the town, it appears, refused to give the manager a license. To ascertain whether public sentiment would sustain the refusal, a town-meeting was called. At the meeting, 829 voters attended. A majority of about 120 opposed the licensing of the theatre. This was a decisive vote, and does honor to the people of that place. Still it appears that the proprietors, in the face of the law, have gone on and opened the "whited sepulchre." Whether the inhabitants of Lowell will submit to such treatment remains to be learnt. We presume they will not.

Mr. Timothy Turner, agent for the State Temperance Society, is now visiting the towns in Madison county. He has recently passed through Warren, Clinton, Franklin, St. Lawrence, and Oswego counties. He has also spent two or three weeks in Canada, which he thinks is rather a hard soil. We learn from him, that the town of Moriah, Essex county, is dispossessed of all ardent "spirits;" they having been "cast out" of every store, tavern, and grocery in the town.

The same, also, is true of Florence, in this county. The evil spirits have been exorcised from the whole town. An excellent temperance house is also kept there, by Mr. C. J. Cady.

The Quarterly Register, for August, contains the following articles:—

Population of the United States: Table of some of the leading observations and discoveries in Mathematics and Natural Philosophy: List of American Authors: Manual Labor Schools: Literary Institutions: View of Theological Seminaries: Commencements and Vacations at the Colleges: Medical Schools in the United States: Reviews and Magazines: China and the surrounding countries: Western Asia: Memoir of Worcester Henderson: Spiritual Ignorance: Perseverance in doing good: John Foster: Education Societies: India: Egypt: West-Indies: Conquests of Russia, during the last sixty years: Army of France: Notices of New Publications: Ordinations and Installations: Deaths: Journal of the American Education Society.

This valuable work ought to be in the hands of ministers at least, and as many others as possible. It is sent to subscribers for $1 per annum in advance. The following persons are agents in this section of the state:—Edward Vernon, Utica: L. A. Van Dyck, Auburn Theological Seminary: Isaac Rice, Hamilton College: A. Gaston, Oneida Institute, Whitestown.

For the Western Recorder.

THE DIARY OF A PHYSICIAN.

(Continued.)

Mr. R.; frequently beastly drunk; his time, his talents, his property, his family—yea, his immortal soul—all, *all* sacrificed at the shrine of Bacchus! His wife, a Christian, fast sinking into the grave from grief and disappointment! Her children, with all her efforts to the contrary, are advancing in sin and degradation. All her influence is counteracted by the examples of her beastly and inhuman husband.

Visiting this patient a few weeks since, I perceived a gleam of hope had stolen across her pale and emaciated countenance. I ventured to inquire the cause of this unusual cheerfulness and vivacity. "I have good news," said she:—"My husband has been sober for some days; and he says he is resolved to reform. The "Drunkard's Looking-Glass" was placed in his hands by some friend. O! what a comfort; what a blessing!"

July 30th.—Called again to see my patient. Gloom and hopeless despondency was again depicted upon her brow! I forbore to enquire the cause of the sudden change in her health and spirits. The truth flashed upon my mind. "The dog is returned to his vomit again, and the sow that was washed to her wallowing in the mire." Her fond anticipations of the future had fled like the fairy visions of a dream. She saw nothing before her, in this world, but darkness, misery, and gloom! Her only hope for happiness was beyond the grave; and but for her children, she wished for the time when her body should be consigned to the tomb, "where the wicked cease from troubling, and the weary are at rest."

How hopeless is the case of the drunkard! And will those who continue to manufacture and vend this liquid poison, say they are not instrumental in procuring this misery, this death of body and soul?—Let them look to it. The judgment day will decide.

(To be continued.)

For the Western Recorder.

ANNALS OF EDUCATION.

This interesting and valuable work should be read by every teacher and every parent. Its pages are enriched by the productions of many of the most distinguished philanthropists which our country can boast. It is the work of those, who, with true and practical philosophy, would elevate our country and our species, by improving the character of the young. It breathes a spirit of expansive beneficence; and no good heart can become familiar with its pages, without being made better. The experience of no one individual could ever furnish such a number and variety of facts and incidents, from which practical lessons may be drawn. No single mind, however prolific in inventions, could ever originate so many improvements in the business of teaching. If the combined efforts of the wisest and most sagacious men is requisite, in order to guide the political bark, or to attain excellence in any art or science; surely, in this most complicated, most difficult, most important task, of raising up the three-fold human being, with his physical, intellectual and moral powers, all who have it to perform should eagerly avail themselves of such assistance. The principles it inculcates are based upon the pure and perfect principles of the word of God; and having come down from heaven, cannot but have a salutary influence wherever disseminated. The editor of this work is well known as an amiable, pious, and useful member of society. The manner in which the work is conducted bespeaks his learning and talents; and on the whole, it may be said that its high responsibilities are so sustained, as to do honor to the talents and taste of the country. C. P.

The Annals of Education, for June and July, are now before us, with their usual amount of interesting matter. We have read with much satisfaction the 2d article in the June number. It is entitled, "Colleges and Common Schools." The object is to show the connection between our common schools and our higher seminaries, and that the former could not prosper without the latter. It also insists on the great advantage of having the whole community "*liberally educated*." "What! send every body to college?" some would enquire. It matters but little where they get their education, provided they only get it. And it is a most momentous fact, that in this country every American freeman has duties, *as a freeman*, which, without a thorough education, acquired somehow, he cannot adequately perform.

For the Western Recorder.

Mr. Editor—Allow me to express through your columns, the gratitude I feel, in common with hundreds of my sex, to those gentlemen who have nobly and openly stepped forward in support of the cause of moral reform; particularly the Hon. Judge Howell, of Canandaigua;* a cause inseparably connected with the interests of vital religion, and the happiness of virtuous women. DIANA.

* See his note in the July number of McDowall's Journal.

THE VERSE-A-DAY SYSTEM.

ACTS—CHAP. XV.

Tuesday, August 13.—21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

Wednesday, August 14.—22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas, chief men among the brethren;

Thursday, August 15.—23. And they wrote letters by them after this manner: The apostles and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

Friday, August 16.—24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment:

Saturday, August 17.—25. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul:

Sunday, August 18.—26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

Monday, August 19.—27. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

Tuesday, August 20.—28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these neccessary things.

POLITICAL.

FOREIGN.

An arrival at New-York from Liverpool has brought London papers to the 7th July. The news is of but little importance.

A bill to carry into effect the resolutions for the abolition of slavery in the British West-India colonies, was brought into the House of Commons on the 5th of July, and was to be taken into consideration on the 10th.

An expedition of between 3 and 4000 constitutional troops sailed from Oporto on the 21st June, to effect a landing at Largos, at the southern extremity of Portugal. The object of this expedition is said to be, to divide the attention of Don Miguel between two armies in remote parts of the kingdom.

There is nothing new from the other states of Europe.

DOMESTIC.

Balloon Ascension.—Mr. Durant ascended in his balloon from Albany on Thursday afternoon last. The day was favorable, and as might be expected, the number of spectators was very great. Mr. D. took his seat in the car a few minutes after five o'clock; the balloon rose without any accident; and after ascending to the height of about 5000 feet, the æronant safely descended, at a few minutes before seven, near the village of New-Scotland, about twelve miles southwest of Albany. The height to which the balloon ascended was much less than usual, and it was in sight from Albany about three quarters of an hour.

Ship Delaware.—The United States ship Delaware arrived at New-York on the 2d inst. from Hampton-roads, to take on board the Hon. Edward Livingston, appointed minirter to France. After landing Mr. Livingston in France, the Delaware is to proceed to the Mediterranean.

Cholera.—The cholera continues its ravages at Cincinnati. The number of deaths is from eight to ten daily. There have been four deaths of the disease among the students of Lane Seminary, near Cincinnati; but at the last dates it had entirely ceased at that institution.

The Louisville (Kentucky) Republican, of the 29th ult says:—"We regret to learn, that the family of Judge Rowan has been severely afflicted by the cholera. On Friday last, William Rowan and his wife, A. H. Rowan, and Mary Jane Steele, the sons, daughter-in-law, and grand-daughter of the Judge, were buried in the same grave."

A letter dated Columbus, Ohio, to a respectable house in New-York, says—"We have had three or four cases of cholera per day, for the last four or five days. Persons are attacked in the morning and buried before night."

Col. Richard M. Johnson, in a letter to some of his fellow-citizens who had invited him to a dinner, declining the compliment, mentions the death of ten in his family by cholera.

The disease continues to prevail in many other towns, throughout the southwestern states. Whilst it abates in some places, it increases in others.

The only places where the cholera is known to exist, on this side the Alleghany mountains, are Petersburgh, in Virginia, and on the line of the canal, near Hagerstown, Maryland. In the former city, there were three deaths of the disease during the week ending the 30th ult.; making fifty-one deaths since the 11th June.

Important Law Suit.—A question was decided by the supreme court, at its late sitting, which subjects the personal property of banks to taxation by city or village corporations.—The assessors of the village of Canandaigua having assessed and collected a tax upon $456,220 of the personal property of the Ontario Bank, a suit was brought by the bank to recover back the amount from the trustees.—The question was argued by B. F. Butler for the bank, and J. C. Spencer for the trustees, and decided against the bank.

Gen. Washington's Accounts.—A fac simile of General Washington's accounts with the United States during the revolutionary war, has been published. It is a great curiosity exhibiting one of the traits of that great man's character in a very striking light; that of extreme accuracy in, as well as minute attention to his pecuniary transactions. The accounts are all in his own handwriting. They commenced in June, 1775, and ended in June, 1783. It is a rare thing that the books of a merchant are kept in a more neat and handsome manner.—*N. Y. Dai. Adv.*

Illinois.—Letters from Illinois, of July 7th, say that the quantity of wheat raised in that state the present year is prodigious. It is thought that the entire product will be at least twice what it ever was in Illinois in the most favorable of seasons. The number of acres laid down with wheat last autumn was very great, and the crop is coming in well. The Indian corn also is promising, though the weather has not been very favorable. A great quantity of rain had fallen, but there had been no severe storms. There is no fear of a renewal of the Indian disturbances.

Disease among Horses, &c.—A disease prevails among horses and neat cattle, in the county of Philadelphia, which destroys them very suddenly. A letter says—"My cows and horses were apparently in health three hours previous to death, and in every instance they were found dead without exhibiting any symptoms of disease. I am told, however, that a horse of one of my neighbors exhibited uneasiness and a kind of vertigo, a few hours previous to death."

Bishop Doane, of New-Jersey, has published a letter in the newspapers, in which he contradicts the assertion that he was present at the execution of Clough. He visited the culprit in prison, however, and says that from the state of his mind, he felt justified in administering to him the rite of baptism and the holy sacrament.

Salt.—The amount of salt inspected at Salina, during the month of July, manufactured at the different salt works in that neighborhood, was 266,917 bushels. Duties $33,366. 72.

MARRIED,

At Sauquoit, on the 6th inst. by Rev. Mr. Hotchkie, Mr. *Uriah T. Harvey*, to Miss *Sarepta V. Hewitt*, daughter of Mr. Elkanah Hewitt.

DEATHS.

In Champion, N. Y. on the 2d inst. Widow *Elizabeth Crandall*, aged 81. She was a professor of religion for nearly half a century, and her attachment to the cause of Christ was manifested by a holy walk with God. Her great and almost only anxiety for some time previous to her death, was, that she might have the full assurance of faith. As death approached, her confidence in Christ increased; and her almost constant exhortation to parents was, that they should train up their children for God. Her end was peace, and we trust her immortality will be blessed. All her children, seven in number, are still living, and profess to have an interest in the Saviour; and one of them is a minister of the gospel. She left forty-three grand-children and five great-grand-children. Of her it may be truly said—She came down to her "grave in a full age, like as a shock of corn cometh in his season."

In New-Hartford, (Sauquoit Society), on the 5th inst. Mr. *Horace Holt*, aged 25. His Lord came suddenly; but the writer believes he was found watching. His dying hour, and indeed all the few hours of his last sickness, were calm; but through the conquering grace of Jesus, they were triumphant also. Farewell, dear brother. Thy flesh and thy heart may fail; but God is the strength of thy heart, and thy portion forever.

At Sauquoit, on the 1st inst. *Mary Jane*, youngest daughter of Mr. George Macomber.

At Belleville, Illinois, on the 20th ult. of cholera, his Excellency *Ninian Edwards*, Governor of that state.

In Kingston, U. C. on the 27th ult. *Barnabas Bidwell*, Esq. aged 69, formerly Speaker of the House of Assembly of that province. Mr. B. was a native of Massachusetts, and held the office of attorney-general of that state.

In Salem, Washington co. on the 4th inst. Mr. *David Matthews*., a soldier of the revolution, aged 86.

NOTICE.

The Presbytery of Watertown will commence its semi-annual meeting at Belleville, on Tuesday he 27th of August inst. at 10 o'clock, A. M.

2w J. SESSIONS, *Stated Clerk.*

August 8, 1833.

HAMILTON COLLEGE.

The annual commencement of this Institution will be holden at the Congregational Church, in the village of Clinton, on Wednesday the 14th inst. The exercises will commence at 10 o'clock, A. M.

Declamation for prizes will take place as usual, on the preceding evening, commencing at 7 o'clock.

Candidates for admission into college will be examined during the afternoon of Monday, and the morning of Tuesday, previous to commencement.

B. W. DWIGHT, *Sec'ry.*

Clinton, August 5, 1833.

GENEVA LYCEUM.

The next term of the Lyceum will commence on Thursday the 22d of August instant.

This Institution is designed to be appropriately classical, and to meet the wants of those who are seeking a thorough preparation for the most approved colleges of the country, and for professional studies.

Students for the clerical profession, intending a thorough course of study, and needing aid, may expect the same helps to be continued to them here as have been before furnished. These helps, it is hoped, will be considerably extended the present vacation; and no efforts will be spared to render the Lyceum an efficient auxiliary in cultivating the intellect and *heart* of those who are looking forward to professional life, and *especially* such as expect to undertake the responsible work of the gospel ministry.

In behalf of the friends and patrons of the Institution, M. P. SQUIER.

Geneva, August 1, 1833.

AUBURN THEOLOGICAL SEMINARY.

The annual examination of the students in this institution will commence on Friday the 16th of August next, at 9 o'clock, A. M.

The annual meeting of the Boards of Trustees and Commissioners will be held on Tuesday following, at 10 o'clock, A. M.

Public speaking, by the young gentlemen representing their several societies, will be had on Tuesday evening.

The anniversary of the institution will be held on Wednesday, at 2 o'clock, P. M.; when several addresses may be expected from the students, on subjects assigned by the faculty: To be succeeded by an address, before the alumni, by Rev. Mr. Adams, of Syracuse. *Auburn, July* 25, 1833.

UTICA YOUNG MEN'S SOCIETY.

Meeting every Friday evening, at 8 o'clock precisely. A report is due this week from the committees on sermons and on miscellaneous objects of benevolence. A continuation of the discussion of the question—"Are abstract discussions of religious doctrines in the pulpit profitable?" Disputants, Rev. Messrs. Shaw and O. P. Hoyt, and Messrs. Overacre and Cowles. F. B. Penniman, essayist. GEO. TRACY, *Sec'ry.*

July 29, 1833.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 9th July, to the 7th August, 1833.

Morrisville, Cong'l church mon. concert, $15; A collection, 68.86; $50 of which is to constitute Rev Erastus D Willis an hon'ry member of the Board,	$83 86
Butternuts, Pres. church mon. concert, by Rev Mr Goodrich, 21.50; Female Mis. Soc'y, by Mrs Donaldson, treas'r, 14.50,	46 00
Lysander, Pres. society monthly concert,	16 00
Lenox, Ridgeville monthly concert,	5 00
New-Hartford, Mrs Cynthia Risley, donation,	4 00
Paris-Hill, Dr E Judd, a donation, 12; also, to pay for a barrel of flour, for Dr E P Judd, at the Sandwich Islands, $3 from Dr E Judd, and $3 from Dr Seth Hastings,	18 00
Springfield, Monthly concert, 10; also, from a female friend of missions, 1,	11 00
Smithfield, Pres. society, a contribution,	31 70
New-Haven, Monthly concert,	10 00
Bainbridge, To constitute Rev George Spaulding a honorary member of the Board,	50 00
Binghamton, (With jewelry), $50 of which to constitute Rev Peter S Lockwood a honorary member of the Board,	187 11
Columbus, 30: *Chenango-Forks*, 13.31,	43 31
Coventryville, Towards constituting Rev Daniel B. Butts a hon'ry member of the Board,	28 00
Coventry, 2d ch'h. with a string of gold beads,	25 50
Hamilton, 1st Cong'l church, to constitute Rev Alvah Lilly a hon'ry member of the Board,	50 00
Lincklaen, 38.60: *Lisle*, 15.37,	53 97
Centre-Lisle, 20.69: *Norwich*, 43.52,	64 21
Newark Valley, $50 of which to constitute Rev Marcus Ford a hon'ry member of the Board,	88 01
Oxford, 17.50: *Plymouth*, 14,	31 50
Oswego, Ladies' Benev. Society, 27; A collection, 147.69,	174 69
South-Bainbridge & Nineveh, Monthly concert, 7; Female Benev. Society, 2.50,	9 50
Sherburne, Female Char. Society, and a collection, with a set of silver spoons; $50 of which to constitute Rev Isaac N Sprague a honorary member of the Board,	199 00
Smyrna, $50 of which to constitute Rev Elias Childs a honorary member of the Board,	75 31
Union, (With a gold ring), $50 of which to constitute Rev Ira Smith a honorary member of the Board,	82 50
Union, Cong'l church, with two gold rings,	18 50
Windsor, Female Mis. Society, 16.34; A collection, 7.85,	24 19
Bridgewater, 56.25: *Triangle*, 20,	76 25
Georgetown, Avails of a string of gold beads, from Mrs J Latham, 4; For the Palestine mission, 50 cents,	5 00
Utica, From the Ladies in the Presb'n churches, a box of clothing for the mission at Mackinaw, est'd at 30.71: Also, from the Ladies of the Dutch reformed church, a box of clothing for the mission at LaPoint, est'd at $118.	
Amount of cash,	$1512 11

ABIJAH THOMAS, Agent.

AMERICAN COLONISATION SOCIETY.

Receipts in January and February last.

From Sabbath schools in Mexico,	$8 40
Asa & Allen Beebee, for African Repository,	2 00
Presbyterian society, Hannibalville,	4 00
Oneida village,	2 50
2d Congregational society, Hamilton,	9 00
From July 4, to August 5.	
2d Presbyterian society, Rome,	4 12
George Stedman, do	3 00
Baptist and Presbyterian societies, Norway,	2 53
Baptist society, Fort-Covington,	5 00
Methodist and Presbyterian Sabbath schools, New-York Mills,	14 85
Baptist society, Homer,	7 46
Do Scott,	3 39
Do Eaton,	12 70
Do New-Woodstock,	30 14
Union society, Warren,	8 39
1st Baptist society, Marcellus,	4 19
Total,	$121 76

SAMUEL STOCKING, Agent

Utica, August 6, 1833.

List of Letters received at the office of the Western Recorder, during the last week.

O. W. Roundey; J. Bailey, R. Grove, F. S. Slosson, W. S. Paddock, W. Sackrider, J. Cross, Jr. J. Goodrich, S. Wait.

FEMALE INSTITUTE.

THE *Fall Term* of the Female Institute will commence on Thursday the 22d inst.

SAM'L HUME McLAURIN, Principal.

Utica, August 13, 1833. 33w2

SIR W. SCOTT'S WORKS.

SUBSCRIPTIONS for the complete Works of *Sir Walter Scott*, now publishing by Messrs. *Conner & Cooke*, New-York, will be received at the Bookstore of the Subscriber. They are published in Parts, each part embracing as much matter as is contained in two volumes of the present editions of the Waverley Novels, at the unprecedented low price of *thirty-seven and a half cents*. The whole work, embracing all his poetical and prose writings, will be comprised in seven volumes, or forty-eight parts, and two parts will be issued monthly. Subscribers can receive the parts, as they are published, at the Bookstore, or they can be sent by mail. G. TRACY.

Utica, August 12, 1833.

VERNON ACADEMY.

THE Vernon Academy for Young Men will open on the 2d Wednesday of September, under the care of Mr. Charles Kilborn, a graduate of Hamilton college. The academic year will be divided into four terms of eleven weeks each, and the prices of tuition as follows:—

Reading, Writing, Arithmetic, English Grammar, & Geography, with the use of Globes, $3.50 per term.

The Languages, Mathematics, Astronomy, Natural Philosophy, Chemistry, Rhetoric, Logic, Botany, &c. $4 per term; payable in advance.

Price of board in the village, from $1.25 to $1.50 per week. Study rooms can be obtained in the Academy by those that wish.

The course of studies in this Institution is designed to prepare youth for teachers in common schools, to fit them for admission into any of the colleges, and to qualify them for the active pursuits of a business life.

The strictest attention will be paid to the manners, morals, and literary progress of the students.

Application can be made to either of the Subscribers, who are Trustees of the Institution, or to the Teacher.

Ab'm Van Eps. Thomas Williams.
W. H. Shearman. Stephen Brigham, Jr.
William Root. Ariel Norton.
Salmon Case. James S. Douglass.
Luke Hitchcock. Edward Allen.
Charles Kirtland. Cyrus Snow.
Ira P. Hitchcock.

Vernon Village, August 9, 1833. 33w8

CAMDEN SEMINARY.

THE Subscriber gratefully tenders his thanks to the inhabitants of Camden and its vicinity, for the encouragement afforded him during the last quarter, and respectfully solicits the continuance of their patronage. The next quarter will commence on Monday the 19th day of August instant. Terms of tuition, from $2.50 to $4, per quarter. Board in respectable families, from $1 to $1.37 1-2. No scholar will be received for a less term of time than one quarter, unless by express agreement with the teacher.

STEPHEN S. SHELDON.

Camden, August 1, 1833. 32w3

Utica, July 2, 1833. 27

SCREWS.

CIDER-MILL, Clothier's, Grist-Mill, and Packing SCREWS, for sale at Nos. 105 & 107, Genesee street, next door to Shepard's Canal Coffee-House, Utica. THURBER & TOWNSEND.

July 2, 1833. 27m3

CARPET WAREHOUSE,

No. 62, Genesee Street.

THE Subscribers are receiving an entire new stock of Kidderminster, Venetian, Three-Ply, Ingrain, Jackson, and Orleans CARPETINGS; all of which have been bought under the reduced tariff, and which they offer at a very small advance from cost.

Also, Brussels, Wilton, and Imperial Rugs, Floor-Cloths, Oil Cloths, Carpet Rods, Bindings, and Floor-Mats; with pure curled hair Mattresses, warranted of the first quality. ELLIS & COOPER.

Utica, April 23, 1833. 17

Also, a splendid assortment of Fancy & Staple DRY GOODS, unusually cheap.

NEW GOODS.

STACY & ALLEN have just received a few elegant new style PRINTS, for spring trade. Also, Hernani, Crape, Gauze and Silk Handkerchiefs, &c.

April 8, 1833. 15

NEW GOODS.

A SUPPLY of New Goods, received yesterday, by *June* 18, 1833. (25) GEORGE BRAYTON.

NEW GOODS AGAIN.

BARTON & BUTLER, at the old stand, No. 54, Genesee street, have just received another lot of New and Fresh Goods, which they will sell very low.

June 17, 1833.

FRENCH MUSLINS—a new & beautiful style of French Muslins, just received at

June 25, 1833. BARTON & BUTLER's.

FLUTED LACE QUILLINGS—the only lot in this city, can be found at

June 25, 1833. BARTON & BUTLER's.

MUSLIN EDGINGS & INSERTINGS—Just received a new lot, at No. 54, Genesee st.

June 25, 1833. BARTON & BUTLER.

THREAD LACES, EDGINGS, & INSERTINGS—A good assortment always at

June 25, 1833. BARTON & BUTLER's.

MATTRESSES.

MATTRESSES for Families, Boats, &c. of all sizes, *warranted of pure curled hair*, and made in the best manner. Also, a few made of genuine Florida Moss and Russian Goat's Hair, constantly for sale by the Subscribers, at No. 62, Genesee stseet.

June 18, 1833. ELLIS & COOPER.

PULPIT TRIMMINGS.—The Subscribers have constantly for sale, Satin, Damask, Ingrain, and Worsted Moreens; Silk & worsted Fringes, Tassels, Cords, &c. ELLIS & COOPER, No. 62, Genesee st.

☞ A few pieces superior quality & splendid pattern CARPETINGS, have just been added to their stock. *June* 18, 1833. 25m3

SADDLERY, CUTLERY, AND HARDWARE.

THE Subscriber has received from Birmingham, Sheffield, and New-York, and is now opening, a complete assortment of all the varieties of Goods in the Hardware Line, which he offers at wholesale and retail, on the most reasonable terms, for cash or approved credit, at No. 129, Genesee street.

S. AYLSWORTH.

Utica, May 6, 1833. 19

CAST-STEEL SCYTHES.

SUPERIOR warranted Grass and Cradle Scythes, stamped, (Rockwell & Hinsdale), for sale by the dozen or single, at No. 129, Genesee street.

Also, Scythe Stones, German Hones, Hindostan Oil and Scotch Grey Stones. S. AYLSWORTH.

May 21, 1833. 21

SADDLERY.

AN elegant assortment of SADDLERY just received and opening. Also, 500lbs. Shoe and Harness Thread. Likewise, Shovels, Spades, Hoes, Cast-steel Axes, Anvils, Vices, Nails, Butts, Screws—Mill, cross-cut, hand, pannel, back, compass, webb, tenon, veneering, buck and key-hole Saws.

May 21, 1833. 21 S. AYLSWORTH.

IMPORTATIONS.

JAMES DANA is now receiving directly from Birmingham & Sheffield, his spring supply of HARDWARE, which he will sell on reasonable terms, at wholesale or retail. Purchasers are requested to call and examine goods and prices at No. 88, Genesee street.

Utica, April 30, 1833. 18

HOUSE-KEEPING ARTICLES.

TABLE and DESSERT Knives & Forks, (a few complete sets of nice ivory and self-tip balance handles); Carvers; Plated, Britannia and Iron Table and Tea Spoons; Brass Andirons, Shovels and Tongs; Plated, Brass, and Iron Candlesticks; Tea Trays; Plated and steel Snuffers, with Trays, Tea and Coffee Pots, Gridirons, Sadirons, Hollow Ware, &c. can be found at JAMES DANA's, No 88, Genesee street.

April 30, 1833. 18

MISCELLANEOUS.

From the Connecticut Observer.

Petition to a Legislature for License to sell Spirituous Liquors.

"May it please your honors to grant us permission to *kill?*"

"In what manner do you desire to kill? with the sword?"

"Your petitioners consider the sword as an antiquated way of extinguishing life.—There is a savageness about it, and an useless effusion of blood. Wounds are inconvenient, and not always mortal. We wish to do our work with less trouble, and more effectually. Death by the sword is an unjust and partial system. It affects only those who are drawn up in battle array. It falls entirely upon one sex. According to the theory of Malthus, there are more human beings created than the earth is able to contain. Therefore, it is necessary that a part be cut off, for the safety and subsistence of the whole. Now as there are full as many *women* in the world as *men*, some process of diminution ought to be devised, in which they shall bear due proportion. We petition for leave to kill women and children, as well as men. We pray that power may be given us to enter the domestic sanctuary, and to slay by the fire-side as well as in the battle-field."

"Do you prefer the use of gunpowder to the sword?"

"May it please your honors, none reverence more than ourselves, the invention of gunpowder. As an expeditious and commodious way of freeing earth of her supernumeraries, it is truly admirable. Nevertheless, we are not perfectly satisfied to adopt it. It is too local in its operations. When the field is once covered with the dead, the thunder of the cannon ceases. Battles are not of frequent occurrence. We prefer to employ an agent that needs no rest, and that night and day may follow the work of destruction."

"It would seem, then, that pestilence or famine must be summoned as executioners of your commission."

"We suppose that the plague may be imported, and we know that it has produced great effects. The cities of the east have been humbled in sackcloth before it; and it has desolated London, tho' inscribed with the red cross, and "Lord, have mercy upon us," on the doors of her smitten and almost tenantless dwellings. The past year, too, in the opening graves of our own land, told how fearful was even the lightest footstep of the destroyer, "walking in darkness." Famine also has withered whole nations. They have blighted and faded away, "stricken through for want of the fruits of the field." But earth soon renovated herself, and was again clothed with plenty. The harvest whitened, and the grape filled its clusters. The flocks that had vanished from the fold returned, and the herds lowed in their stalls. Health and fulness of bread banished away every trace of weeping and of wo. Not only is the dominion of pestilence and famine transient, but their sway is also restricted. In the height of their power, they kill only the *body*. They have no authority over the *soul*. We desire a broader commission. We request liberty to "*kill the soul as well as the body.*"

"What tremendous agent do you then seek, before whom the ravages of war, and pestilence, and famine, are forgotten?"

"May it please you to grant our petition for a license to sell ardent spirits?"

L. H. S.

Hartford, Conn. May, 1833.

WORKS OF FICTION.

The remarks which follow, are from an article in the first number of the American Quarterly Observer. The article is entitled, "Fiction, as a Vehicle for Truth:" by Jacob Abbott:—

The last class we shall mention consists of works intended to illustrate and enforce general religious truth for mature minds. The World without Souls, Bunyan's Allegories, Hannah More's Tracts, and Law's Serious Call, are of this character.

The writings which come under these heads, cannot be condemned or approved in the mass. They must be judged in detail. Each must rest on its own foundation, and stand or fall, according to its own individual character. Is its tendency to increase or diminish the reader's interest in his own daily lot? Does it nourish, or does it intoxicate him? That is, is the interest it excites, of such a character that it simply raises him to renewed efficiency and faithfulness, in the discharge of his own appropriate duties? Or does it awaken such exciting and absorbing emotions, as to unfit for these duties while they last, and leave a gloomy depression behind? Does the truth, which is to be illustrated or enforced, shine out clearly in the very narrative itself, so as to be inseparable from it; and is the incident and the narrative really made subservient to the inculcation of moral and religious sentiments? Or are these sentiments only introduced to give greater effect to the story? In a word, does the reader rise from the perusal of the book, impressed with the lessons it has been pretending to teach, and eager to put them into practice in his own daily duties? Or is the impression which is left, mainly a feverish interest in imaginary persons and scenes? It is by such tests that these books are to be individually tried.

After all the apparent difference of opinion there is, on the subject of fictitious writing, as expressed in general statements, there is, in fact, but little real disagreement. Every man, however he may speak on this subject in the abstract, does in practice condemn or acquit each individual work, according to its own individual tendencies. If, in the general statement of his opinions, he condemns this class of writing, he will contrive, when he comes to particulars, to except a great number of fictions which he considers in a different light from the rest. At the head of this list will stand the parables of the Saviour, and next, perhaps, will be the Pilgrim's Progress. He may say, of these and similar works, that they are parables, allegories, and entirely different in principle from other fictitious writings; but this does not prevent their being fiction.—No ingenuity can transform the story of the Good Samaritan, or of the Interpreter's House, into historical records of matters of fact. All that we can say of them is, that the truth shines out so clearly, and predominates so decidedly, that we hardly consider them fiction; which is no more nor less than saying, that the work is skilfully done; the object of making fiction the vehicle of truth, is successfully and safely accomplished.

ONONDAGA INDIANS.

About twelve miles south of Syracuse, is the *Onondaga Castle*, the seat of the once powerful confederacy of the Iroquois. There are in the townships of Camillus, Pompey and Onondaga, many remnants of fortifications, supposed to have been erected at some distant period. Possessing the vast extent of country from Lakes Erie and Ontario, the St. Lawrence, and Lake-Champlain, and down the Hudson, opulent in supplies of every description, the Iroquois became a terror to the surrounding Indian nations, and in the wars between the French and British, they were courted and dreaded by both parties. The combination consisted of the Mohawks, Cayugas, Oneidas, Onondagas, and the Senecas, each of which tribes, while it maintained a separate government, were yet able by uniting their strength, to send several thousand warriors into the field. The grand council of the Five Nations met at Onondaga castle, and settled the affairs of the whole confederacy.

The superior skill of the white men in intrigue, however, too soon succeeded in exciting their implacable enmities. In 1690, the English established a fort at Onondaga, and six years after the French succeeded in destroying it. It has been very sagely supposed by some persons, that the antiquities discovered in this neighborhood, and the *tumuli* of bones that have at various times been discovered, are conclusive evidence of a superior race of Indians having centuries ago inhabited the spot. The operations of the French and English quite as reasonably explain the origin of the *tin pans* and other antiquities, which have at various times been dug up.

The great confederacy has been destroyed. The Onondagas, who fifty years ago could send forth 2000 warriors from the castle, now scarcely number 200. The abominable hypocrisy practised upon the natives by pretended christian colonists, in exciting them to exterminate one another, and the vices introduced among them, have destroyed their power and almost their race.—The remnant of the Onondagas who still reside at their castle, receive 2000 dollars annually. Many of them are sober and industrious, possessing farms and other property amounting to several thousand dollars.—Their women are treated with respect, and very few of them continue to use that curse of their race "the white man's strong water."

EVIDENCES OF PERSONAL RELIGION.

The sincerity of a truly religious principle cannot be better known than by the readiness with which the thoughts advert to God, and the pleasure with which they are employed in devout exercises. And though a person may not always be so well pleased with hearing religious things talked of by others, whose different taste, sentiments, or manner of expression may have something disagreeable; yet if he have no inclination to think of them himself, or converse with himself about them, he hath great reason to suspect that his heart is not right with God. But if he frequently and delightfully exercise his mind in divine contemplations, it will not only be a good mark of his sincerity, but will habitually dispose it for the reception of the best and most useful thoughts, and fit it for the noblest entertainments.

TRUTH RESIDES WITH THE COMMON PEOPLE.

Heresies have seldom or never taken their rise from the mass of the people. Look at the history, trace the origin of the principal corruptions of christianity that have prevailed at different periods, and you will uniformly find that they commenced in the higher classes, among men of leisure and speculation; that they were the product of perverted ingenuity and unsanctified talent. Adapted to subserve the purposes of avarice & ambition, they were the invention of spiritual wickedness in high places. The commonalty, tenacious of the habit of thinking and acting as they have been trained, are slow in adopting novelties, and the last to be misled by the illusions of hypothesis, or the false refinements of theory. Let but the great body of the people be enlightened by the word of God, let them comprehend its truths, and imbibe its maxims, and they will form the firmest bulwarks against the encroachments of popery, as well as every other erroneous and delusive system. It is in a virtuous and enlightened population, and especially in a yeomanry and peasantry informed and actuated by the true spirit of religion, we look for the security and preservation of its best interests. It was among them that christianity commenced its earliest triumphs; among them the reformation, began by Luther, found its first and fastest friends; and as it was in this department of society our holy religion first penetrated, should the time arrive for its disappearance in other quarters, it is here that it will find its last and safe retreat.—*Robert Hall.*

SELFISHNESS.

No man can do good in the estimation of certain individuals, unless he acts from sinister motives. Men who cannot even *think*, without pondering the question of "What shall I get by it?" do not conceive of the existence of such a principle as *philanthropy*. Talk to them of *that*, and you are a barbarian to them; they are no more able to comprehend its import, than the dialect of a Kickapoo. Mention that Mr. A. has made a donation to aid in any moral object; and you are answered, "Oh yes! but he has some sinister design in it." Meet the same person another day, and say, Mr. B. is *dead*, and in his will he left a thousand dollars to some benevolent purpose—"I s'pose he did that to square with the world. As long as he was alive, he took very good care to keep it to himself; and when he could keep it no longer, he might as well give it away."

We pity the man whose moral sensibilities are so obtuse, or whose principles of action are so sordid, that he can neither impart his substance to those who need, from a sympathetic regard, nor consent that others should do so; one who knows nothing of the luxury of *doing good*, and whose soul is wrapped in supreme selfishness. We pity *such* a man from the bottom of our heart! He is but an idolator; a heathen in the land of bibles; a worshipper of silver and gold, of stocks and stones; destitute of ears; blind, not seeing afar off; when he might be a true worshipper, dwelling in the sun light of divine favor, and rejoicing in "hope of the glory of God!"—*Gen. of Temp.*

DR. FRANKLIN.

There are few uninspired words which are more weighty than these of Dr. Franklin. They comprise what may be called the christian philosophy of human life. "In fine, *nothing can contribute to true happiness, that is inconsistent with duty; nor can a course of action comformable to it, be finally without an ample reward. For God governs; and he is good.* I pray him him to direct you; and, indeed, *you will never be without his direction, if you humbly ask it, and show yourself always ready to obey it.*" Truly a golden sentence! Blessed is the man, however wretched in human estimation, or in his own present experience, who, by divine grace, has lived and walked by it!—*Crucifer.*

"LET US GET UP EARLY."

The wise man, among other valuable legacies, has left us this exhortation. He was himself an early riser, passionate in his love, and persevering in the pursuit of wisdom.—In his celebrated song, one of the first petitions to timid beauty, which the ingenuity, not less than the ardor of the lover devised, was that she would rise early. At daybreak and while the shadows of night are retiring, he impatiently awaits the sun with healing on his beams, to direct him to the "orchard of pomegranates," the well of living waters and the streams from Lebanon. Solomon could hardly have written three thousand proverbs and a madrigal to his love with such wit, if he had not by the air and scenery of the morning, corroborated his health, and kindled his fancy.

Whether active as a king, or indolent as a lover, he perceived that early hours were auxiliary both to business and pleasure; and therefore judiciously advises to rise with the lark. Let the studious, the sedentary, the contemplative, heed the exhortation and get up early. Forsaking the feverish dreams of the morning pillow, let him shake off the enfeebling chains of sloth, "and go down into the garden," inspect "the fruits of the valley, "and "see whether the vine flourish." By the rivers of waters let him walk, and expatiate through the leafy cloisters in the temple of nature.—*Newark Dai. Adv.*

ANECDOTE.

We are particularly struck with the beauty of the following trait of a French officer, as related by Mr. Rush:—

"Sir Felton Harvey, aid-de-camp of the Duke of Wellington, had lost an arm in battle. Whilst one of the battles in Spain was raging, the Duke gave him an order to another part of the field. Half across it, a French officer was seen galloping towards him. Sir Felton's sword hung by his side, though he could not wield it; it was his right arm he had lost, and the other held the bridle; but he faced the foe, looking defiance. As they swiftly drew near, the Frenchman raised himself on his stirrups, his sword uplifted. Discovering, at the very moment of the stroke, his adversary to be defenceless, he brought down his sword in the form of a complimentary salute, and rapidly passed on. He gave the salute in silence." This was true chivalry.

A FRIGHTFUL "SCARECROW."

A few days since we passed the field of a farmer, and saw, dangling by a string from a stake in the middle of a corn field, a rum bottle. If the keen vision of the birds can discern all the *evil spirits* which are prone to harbor around objects of this sort, not a rancorous crow or blackbird will dare to approach within gun-shot of the premises. If every farmer would hang up his rum bottle for the same purpose, but few of those *terrible* black crows, who come in the form of a sheriff, would be seen preying upon his grain, his vegetables, his fruits, &c. after a year of toil, and greeting the "harvest home."—*Portsmouth Journal.*

A. HITCHCOCK & CO.

HAVE and are receiving, a very large and choice assortment of GOODS, which they offer, wholesale and retail, at the lowest prices, for cash or approved paper; among which are the following:—

Old Hyson, } TEAS.	Vermicella,
Young Do.	Maccaroni,
Hyson-skin,	Spanish Segars,
Imperial,	Old Madeira, } WINES.
Pouchong,	.. Teneriffe,
Souchong,	Sicily,
Loaf & lump Sugar,	Malaga,
Havana Do.	Muscat,
Muscovado Do.	Molasses,
Bunch Raisins,	Coffee,
Bloom Do.	Pepper,
Keg Do.	Pimento,
Sultana Do.	Ginger,
Oranges & Lemons,	Cloves,
Figs & Prunes,	Nutmegs,
Fire Crackers,	Mace,
Do. Lights,	W. I. Preserves,
Codfish,	Do. Ginger Do.
Mackarel,	English Mustard,
Herring,	American Do.
Tamarinds,	Cayenne,
Citron,	Long & short Pipes,
Hickory Nuts,	Bar Soap,
Madeira Do.	Fullers' Soap,
Brazil Do.	Castile Do.
Filberts,	Windsor Do.
Almonds,	&c. &c.

Also, DRUGS and MEDICINES, DYE-WOODS, and DYE-STUFFS, at the Green Store, No. 83, Genesee street, Utica.

Utica, May 28, 1833. 22m3

DR. J. O. STANDISH, *Surgeon Dentist*, having taken G. A. Foster into partnership with him, the business will hereafter be conducted under the firm of Standish & Foster, at their office, No. 130, Genesee street, nearly opposite the Canal coffee-house, where all calls in their profession will meet with careful attention.

N. B.—The Subscribers will hold themselves ready to attend at the dwellings of those who may wish their aid.

J. O. STANDISH.
Utica, May 13, 1833. G. A. FOSTER.

MORISON'S PILLS.

THE Genuine Hygeian Vegetable Universal Medicine of the British College of Health, New-Road, King's Cross, Hamilton Place, London—for sale by S. STANDRING, nearly opposite the U. S. Branch Bank, over J. Pocock's Tin & Hardware Store, Hotel street, where he will keep on hand a constant supply of the above Medicine.

Upwards of one hundred individuals have been cured or relieved of various complaints, within the last six months, in the counties of Lewis, Jefferson and St. Lawrence, by the use of Morison's Pills. Reference can be given to persons of the first respectability in this county, who have been cured by this Medicine. The most incontestible proofs of the virtues and efficacy of this Medicine is established beyond all precedent, wherever it has been used in the United States.

Lowville, *June* 25, 1833.

We the undersigned, citizens of Lewis county, N. Y. having made use ourselves and in our families, and having witnessed its effects on others within the circle of our acquaintance, who have been cured and benefitted by the use of Morison's Pills or the Hygeian Medicine of the British College of Health, we deem it our duty, as well as a pleasure, in recommending this Medicine to the public, and to those who are laboring under disease of recent date, or of long standing, or any complication of diseases, to make trial and use it according to the directions. You may rest assured that your most sanguine expectations will be more than realised; your prejudices will give way to a thorough trial and investigation of the theory and practice and simplicity of this Medicine, which makes it comprehensible to the most common understanding; and as Mr. *S. Standring*, who is agent for the counties of Lewis, Oneida, Jefferson, and St. Lawrence, and has himself been cured of a disease of long standing, which had baffled the power of every other medicine, we most cheerfully sign this certificate, in testimony of our unbounded confidence in the above medicine, in preference to any other with which we have become acquainted.

Augustus Mills.	Calvin Gowdy.
Chester Buck.	D. T. Buck.
John Rogers.	Isaac Rogers.
Charles D. Morse.	Quartus Searl.
Hosea Gillett.	Wm. Rook.
Ebenezer Casey.	Caleb Babcock.
Stephen Livingston.	Richard Livingston.
Amasa Dodge, Jr.	Roswell Waterman.
Paul B. Lanpher.	J. M. Farr.
Almond Merrill.	Timothy Taylor.
James Cadwell.	Clark Lampher.
Wm. Shull.	George Pryor.
Appollos Moore.	Sylvester G. Abbott.
Eben Searl.	Moses Granger.
Isaac Bacon.	Jesse Brown.
Lobdill Wood.	Charles Devenport.
Eli Kitts.	Abel S. Rice.
Andrew Deig.	Thos. Townsend.
Jonathan Rogers, Jr.	Frederick Mills.
Jared House.	James H. Leonard.
Lemuel Wood.	John Buck.

S. STANDRING, General Agent for the counties of Lewis, Oneida, Jefferson, and St. Lawrence.

Caution!!—The late agent, Hyer, having issued a spurious preparation, falsely purporting to partake of the virtues of the Genuine Article; the afflicted in general are notified, that every duly authorised agent is now furnished with a written certificate of his appointment signed by me, which it is particularly requested, purchasers will ask for.

Each packet of the *Genuine Medicine* is signed with my name, and no apothecary or druggist, either in Europe or America, is permitted to vend the same.

H. SHEPHEARD MOAT,
Hygeian Professor of Medicine, Member of the British College of Health, and sole Hygeian Delegate to the United States.

Smith street, Brooklyn, L. Island, N. Y.
Office, 50, Canal street, corner of Broadway, New-York. *Utica, July* 23, 1833. 31w3

GODFREY'S HEAD-ACHE DROPS.

THOSE who are afflicted with the Nervous or Sick Head-Ache, should not hesitate to avail themselves of these Drops. The effect has been truly astonishing in most instances, as is attested by persons of the first respectability. Deacon A. Wright, of Keene, N. H. as appears by his certificate, had been afflicted for twelve years with the Nervous Head-Ache, and was entirely cured. Mrs. Harrington, also, found entire relief, after intense suffering for thirteen years.—Mr. Dana, cashier of the Cheshire bank, the Rev. Mr. Howe, and various others, have given, voluntarily, the most ample testimony of the efficacy of these Drops, in curing the Sick and Nervous Head-Ache almost immediately; and it has been found, that after taking cold, the symptoms of a return have been removed by from six to ten drops. Certificates and directions accompany each bottle. Price 50 cents per bottle, and $4.50 per dozen. For sale, by J. B. MARCHISI.

Utica, June 25, 1833. 26

MAPS.

MITCHELL's Traveller's Guide, conprising a Map of the United States, with all the principal towns, and directions for finding each town with facility.

Also, Mitchell's Maps of the following States, viz: New-York, Pennsylvania, Ohio, Indiana, Maryland, Virginia, North and South-Carolina, Kentucky, Tennessee, Missouri, and Louisiana.

The above Maps are put up in the pocket form, and are for sale, by the dozen or single, by

Utica, July 2, 1833. G. TRACY.

COTTON MACHINERY,
MILL GEARING, &c.

THE Subscriber is engaged in manufacturing every description of *Cotton Machinery*, of the most approved patterns. ALSO,

Running Gears for Rail-Road Cars, turned and finished,	Steel fluted Rollers,
	Iron do. Do.
	Top Rollers, covered,
Cast iron Card Cylinders and Doffers, turned and fitted,	Do. Do. without,
	Card Plyers,
	Throstle Spindles,
Screws, of various sizes, turned and cut, viz. Cider, Oil, & Paper Mill, Vice, &c.	Mule Do.
	Flyers,
	Cast iron Pumps for Cisterns, Wells, &c.
Roving Guides,	Shuttles.

And will also furnish to order *Cotton and Woollen Manufacturer's Articles*, viz:—

Machine Cards,	Spring Punches,
Filleting Do.	Belt Leather,
Stripping Do.	Picker-string Leather.
Napping or Raising Do.	Lace Do.
Reeds, Brushes,	Roller Do. calf,
Tacks, Glue,	Do. Do. goat,
Emery, Pickers,	Do. Do. sheep.

Manufactory situated on the Erie Canal, near E. Hart & Son's Foundry, affording a convenient and cheap transportation to any part of the United States. Orders per mail promptly attended to.

Five or six good Machinists wanted immediately.

Utica, June 10, 1833. LEWIS S. PEASE.

NOTICE.

THE co-partnership heretofore existing between *Sylvester Aylsworth* and *Sylvanus Holmes*, having by limitation expired, is this day dissolved. All persons having demands against, or indebted to either of the firms of *Aylsworth & Holmes*, *S. Aylsworth & Co.* or *J. Brown & Co.* are requested to call at either of the old stands, and settle the same without delay, with either of the Subscribers.

SYLVESTER AYLSWORTH.
SYLVANUS HOLMES.

Utica, April 1, 1833.

The business of the HARDWARE ESTABLISHMENT will be continued by the Subscriber, at the old Stand, who respectfully solicits a continuance of patronage from his friends and the public.

SYLVESTER AYLSWORTH.

April 1, 1833.

The business of the MANUFACTURING ESTABLISHMENT will be continued by the Subscriber, who hopes by particular attention to its various branches, to retain its former patrons.

SYLVANUS HOLMES.

April 1, 1833. 14

PEW FOR SALE.

PEW No. 24, in the First Presbyterian Church, for sale on liberal terms. Enquire of JOHN WILLIAMS, Esq. Chequered Store.

April 16, 1833. 16m2

COTTON YARN.

3000 lbs. Cotton Yarn, No. 5 to No. 16, now receiving and for sale, at No. 72, Genesee street, by STACY & ALLEN.

HOPE Factory SHIRTINGS & SHEETINGS, for sale by the case, at No. 72, Genesee-street, by STACY & ALLEN.

Dr. ROBERTS' TRUE AND GENUINE
WELCH MEDICAMENTUM,
Prepared from Instructions received from Dr. Roberts himself.

TO the Public.—Three years ago, I offered for sale Dr. Roberts' Welch Medicamentum; and so great is the benefit the afflicted derive from its use, that numerous persons have tried to imitate it, and much injury has been done by a spurious composition, which has been offered for sale. The following, from Judge Stewart, will satisfy the public that the only genuine Medicamentum is prepared by me, and is constantly for sale by myself and agents. And I have no hesitation in declaring all other preparations, offered for sale as Dr. Robert's Welch Medicamentum, an imposition.

New-York, June 23, 1882.

I do hereby certify, that during the life of Dr. Roberts, of Steuben, I called on him for medical aid, and that he gave me directions to call on Dr. Hitchcock, of Utica, for medicine. I mentioned that I preferred he should prepare for me what I required; when he replied, that he had instructed Dr. Hitchcock to prepare his medicine, and by calling on him, I would obtain them prepared in as good a manner as if he had prepared them himself. NATHAN STEWART.

☞ Purchasers will notice, to prevent imposition, that my written signature is on the label of every bottle. M. HITCHCOCK.

Utica, Nov. 20, 1832. 47

FOR SALE,

A HOUSE and LOT, situate on the corner of Second and Mary streets. The Lot is 60 feet on Second street, and 100 on Mary street. The House is two stories above the basement, well finished, and may be said to be one of the most pleasant situations in the village. Also, a Vacant LOT on Genesee street. For further information, apply to Thomas E. Clark, Esq. or the Subscriber. SAMUEL FARWELL.

Utica, Jan. 30, 1832. 5

DEFAULT having been made in the payment of a sum of money, secured to be paid by a mortgage, executed by Josiah De Wolf, of Bridgewater, in the county of Oneida, to Amos D. Brown, dated the 22d day of May, 1828, and recorded the 4th day of June, 1828, in the office of the clerk of Oneida county, in book M of mortgages, pages 420 and 421, of all that certain piece or parcel of land, situate in the town of Bridgewater aforesaid, known and distinguished by being bounded as follows, to wit: Beginning in the middle of the highway leading from the village of Bridgewater northerly, by said De Wolf's, at the southeasterly corner of a house lot now occupied by Henry C. Saunders; from thence running N. 75° E. 3.37 chains, on the southerly line of said Saunders' house lot, to a stake and stones in the southwesterly corner of said Saunders' house lot; thence S. 11° W. 89 links, to the middle of another highway, leading from the aforesaid one westerly, by Joel Blair's; thence along the middle of the last mentioned highway, S. 75° E. 3.37 chains, to the middle of the first mentioned one; thence along the middle of the same, N. 11° E. 89 links, to the place of beginning, containing three-tenths of an acre of land, be the same more or less; on which said mortgage there is claimed to be due, at the date and first publication of this notice, the sum of $384.64, for principal and interest: Now, therefore, notice is hereby given, that pursuant to a power in said mortgage contained, and of the statute in such case made and provided, the said premises will be sold at public vendue, at the house kept by Everett Lewis, in the town of Bridgewater, on the twenty-sixth day of September next, at two o'clock in the afternoon. March 29th, 1833.

A. Thompson, *Att'y.* AMOS D. BROWN.

DEFAULT being made in paying $675.58, claimed to be this day due, on a mortgage executed by Bailey Birge to Edward Allen, July 1st, 1831, recorded in book Q, No. 18, of mortgages at Oneida county clerk's office, pages 495, 496, of a village lot in Vernon village, Oneida county; bounded northerly by the Seneca turnpike road, westerly by Salmon Case's lot, southerly by the Oneida turnpike, easterly by Shelburne Ives' lot; with all the rights and privileges which were conveyed to Green C. Bronson by Salmon Case, by deed bearing date September 20, 1820; said premises will be sold at public vendue, pursuant to a power of sale in said mortgage, and the statute in such case made and provided, at the inn of Ichabod Hand, in Vernon village, on the 18th day of November next, at 9 o'clock, A. M.—

May 21, 1833. E. ALLEN, *Mortgagee.*

KNAPP'S THEOLOGY.

LECTURES on Christian Theology, by George C. Knapp, translated from the German by Leonard Woods, in two volumes, for sale by G. TRACY.

Also, a few copies of the second volume separate, for those who have bought the first. *June* 16, 1833.

ABBOTT'S YOUNG CHRISTIAN.

THE Young Christian, or a Familiar Illustration of the Principles of Christian Duty, by Jacob Abbott. A new edition of this deservedly popular work is just eceived by G. TRACY.

HENRY'S COMMENTARY.

A NEW supply received, and for sale very low, by *June* 17, 1833. G. TRACY.

EATON'S BOTANY.

A NEW edition of Eaton's Botany, just received, and for sale, by G. TRACY.
July 8, 1833.

NEW-YORK PRICES CURRENT.
CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.	
Pot, 100lbs.	$4 30a4 85
Pearl do.	4 55a4 60
Candles.	
Mould	13a14
Dipped	11a12
Clover-Seed.	
Per lb.	a11
Coffee.	
Havana	10a12
Java	13a14
Cotton.	
Upland	13a16
Louisiana	14a16
Alabama	13a16
Feathers.	
Live American	35a40
Fish.	
Dry cod, cwt.	2 62a2 75
Scale	1 75a2 00
Pickled, bbl.	3 50a3 75
Mackarel, No. 1	6 62a7 00
Shad, Con. mess	8 50a9 50
Herring	2 12a2 25
Flax.	
American, lb.	10a11
Flour & Meal.	
N. Y. super. bbl.	5 50a5 56
Western (canal)	5 62a5 75
Rye flour	3 75a3 78
Indian meal	3 88a4 00
Grain.	
Wheat, northern	1 10a1 16
—— western	1 21a1 22
Rye	80a82
Corn, north yellow	75a80
Oats	44a45
Barley	56a60
Beans, 7 bushels	7 00a8 00
Hides.	
La Plata, lb.	14a15
S. A. horse, piece	1 35a1 45
Hops.	
Firstsort, lb.	32a35
Lumber.	
Boards, p. M.	15 00a16 00
Plank, pine,	25 00a30 00
Scantling, pine	15 00a16 00
Do oak	20 00a25 00
Shingles, bundle	2 50a3 50
Oak timber, sq. ft.	20a25
Hoops, per M.	25 00a30 00
Staves, pipe	56 00a58 00
—— hhd.	36 00a42 00
—— bbl.	28 00a30 00

Leather.	
Sole, oak tanned, lb.	20a2[illegible]
—— hemlock	17a25
Dressed up. side	1 75a2 70
Undressed do.	1 00a2 50
Molasses.	
New-Orleans gal.	31a32
Oil.	
Whale, gal.	24a25
Sperm, summer	84a85
—— winter	77a90
Linseed,	98a1 00
Provisions.	
Beef, mess, bbl.	9 50a10 50
—— prime	5 25a5 75
Pork, mess	14 00a14 25
—— prime	11 00a11 25
Hams, north. lb.	9a10
Butter, N. Y. dairy	15a18
Hog's Lard	8a9
Cheese	6a8
Rice.	
Prime, 100lbs.	2 75a3 00
Salt.	
Turks-Island, bush.	42a43
Liverpool ground	31a32
Sugar.	
Havana, white, lb.	8a11
—— brown	8a9
New-Orleans	7a8
Loaf	14a17
Lump	12a13
Tallow.	
American, lb.	9a10
Teas.	
Bohea, lb.	16a19
Souchong	25a26
Hyson-skin	43a56
Young-Hyson	70a86
Hyson	75a1 00
Gunpowder	80a1 12
Imperial	80a1 12
Tobacco.	
Richmond, lb.	4a6
Cuba	9a18
Wines.	
Madeira, gal.	1 12a2 25
Port	80a1 25
Teneriffe, L. P.	70a1 00
Wool.	
Merino, Am. fl. lb.	45a60
—— pulled	35a45
Common	34a38
Spinning	33a40
American Hatter's	30a35

BANK NOTE TABLE.
CORRECTED FROM THE NEW-YORK PAPERS.

New-York.	
City Banks	par
Except Franklin	broken
Long-Island Bank	par
Dutchess County	par
Lansingburgh	par
Bank of Albany*	1-4
Albany State Bank*	do
Other Albany Banks*	do
Newburgh*	do
Orange County	do
Catskill	do
Farmer's, Troy*	do
Other Troy Banks	do
Saratoga County	do
Mohawk	do
Utica	1-2
Geneva	do
Auburn	do
Ontario	do
Central	do
Chenango	do
Ithaca	do
Ogdensburgh	do
Jefferson County	do
Wayne County	do
Rochester	do
Monroe County	do
Livingston County	do
Middle District	broken
Columbia, Hudson	do
Greene County	do
Washington & Warren	do
Plattsburgh	do
Niagara	do
J. Barker's Exchange	do
Maine.	
Bath	1-2
Waterville	do
Castine	broken
Wiscasset	do
Kennebeck	do
Passamaquoddy	do
Hallowell & Augusta	do
All others	3-4
New-Hampshire.	
Banks of this state	3-8
Vermont.	
Banks of this state	3-8
Massachusetts.	
Berkshire Bank	broken
Essex, Salem	do
Farmer's, Belchertown	do
All others	3-8
Connecticut.	
Norwich Bank	par
Eagle, New-Haven	broken
Derby	do
All others	1-4
Rhode-Island.	
Pawtucket	broken
All others	3-8
New-Jersey.	
State, Newark	par
Do. Elizabethtown	do
Do. New-Brunswick	do

Newark Ins. Comp'y	par
Trenton Banking Co.	do
Rathway Far. & Mec.	do
Salem Banking Co.	1 1-2
Monmouth	broken
Franklin	do
Hoboken	do
Paterson	do
Protection & Lombard	do
Jersey City,	do
State, Trenton	do
All others	1-2 a 3-8
Pennsylvania.	
Philadelphia Banks	1-4
York	1-2
Chester County	3-8
Delaware County	do
Reading	do
Pittsburgh	1
Gettysburgh	do
Chambersburgh	do
Carlisle	do
Lancaster	do
Greensburgh	do
Brownville	do
Silver Lake	50
Others uncertain or broken	
Delaware.	
Banks of this state	1-2
Maryland.	
Baltimore Banks	3-8
Somerset & Worc.	broken
Cumberland	do
Princess Ann	do
Elkton	do
All others	3-4 a 1
Dist. Columbia.	
Bank of Columbia	uncer.
Alexandria Merch.	broken
Franklin	do
All others	3-4
Virginia.	
Banks of this state	3-4 a 1
N. & S. Carolina.	
Banks of these states	1 a 2
Georgia.	
Banks of this state	2 a 3
Ohio.	
Chilicothe	4a5
Marietta	do
Steubenville	do
Farmers & Mechanics	do
New-Lancaster	do
St. Clairsville	do
Mount-Pleasant	do
Western Reserve	do
Columbus	do
Others uncertain or broken	
Miscellaneous.	
New-Orleans Banks	5
Michigan	1
Detroit	broken
Upper-Canada, York	3
Kingston	broken
Quebec	3
Montreal	3

* Bills of these Banks, $20 and upwards, par.

VIRGIN CREAM COUGH DROPS,
Prepared by Dr. M. Hitchcock, member of the Medical Society of the county of Oneida.

THIS valuable Medicine has been the means of saving more than 30,000 valuable lives, by using it in time. It has cured the most distressing coughs, and restored to health, when other remedies had been used without any benefit. The catarrh, the asthma, pain in the breast and side, and shortness of breath, hoarseness and great weakness, leading to consumption, and irritable nerves, have yielded to its great balsamic and soothing qualities. This great medicine is made of vegetable substances of rare and salutary qualities, and in many cases it will cure a cough by taking only one dose. The following, it is thought, will satisfy the most sceptical:—

Extract of a letter from an eminent physician, whose name will be given to any one who wishes it:—

"These drops I have used for about ten years; and for coughs, asthma, catarrhal affections, and whooping cough, and all affections of the lungs, I have never found any remedy that would compete with it. It seems to have the desired effect in relieving these troublesome disorders of the lungs, without causing the costive effect in the bowels, which this class of remedies is apt to produce."

Volney, Oswego co. June 20th, 1832.

I certify, that I had a very violent cough, and so severe, that I coughed almost continually, which distressed me very much indeed. But, wonderful as it may appear, by taking one dose of the Virgin Cream Cough Drops, I was completely relieved. I mentioned to Dr. Hitchcock, who gave me the drops, that such a valuable medicine ought to be offered to the public for sale, believing that many lives might be saved by its use. LEMUEL T. PAGE.

For sale at my Medical Dispensary, in Utica, and by my agents. Purchasers will notice that my written signature is on the label of each bottle.

M. HITCHCOCK.

J. & W. Williams, and A. Hitchcock, agents in Utica. *Nov.* 20, 1832. 47

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

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V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible rate, the publisher will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the publisher, until all arrearages are paid.

☞ The postage must be paid on all communications, addressed to the editor or publisher.